The Congregational Quarterly

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With this issue The Congregational Quarterly *begins its thirty-sixth year of publication. The present Editor, who will shortly vacate the editorial chair, expresses his indebtedness to the writers and reviewers who have helped to maintain the catholicity of its interests in those movements of the Spirit of God to which the Free Churches generally, and our Congregational churches at home and abroad especially, have been most susceptible.*

We are indebted too, of course, to our readers, who have always constituted so appreciative and rightly critical a readership. They will be aware of the constantly rising costs of production during recent years, which can best be met by a corresponding increase of circulation, and to this end we ask for the help of our friends, particularly in our own churches at home and in the younger Churches abroad, and those who are associated with us in the International Congregational Council.

Measures are being taken by the Congregational Union and our publishers, but meantime it is necessary to publish the Quarterly *only three times a year in future in January, June and October, with the subscription remaining at* 17s. 6d. *per annum.*

EDITORIAL

THE problem of the union of Churches in this country is proving so intractable that most of us are willing to be taught by any example or counsel that will help us, which is perhaps the chief reason why we have looked with interest, sympathy and great desire to the Church of South India, whose *Basis of Union*, *Constitution* and developing life are rich with wisdom and grace. Their situation is, of course, not ours, either in environment or history, and we can free ourselves altogether from neither; but the Church of South India has earned the right to speak to us. So we are glad of the opportunity given to us by the kindness of the writer and the courtesy of the editors of *The National Christian Council Review* to print the paper offered to the Faith and Order Conference at Matheran in April of 1957 by the Rt. Rev. A. M. Hollis, formerly Moderator of the C.S.I. and now Professor in the United Theological College, Bangalore, who speaks with recognised authority not only of the history but the spirit of that Church. The paper is a valuable contribution to the continuing discussion in this country of 'the problem of the ministry', which we believe our readers will be glad to have available.

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It happens by coincidence rather than editorial design that the paper on *The Priesthood of Believers* by Dr. W. F. Lofthouse appears in the same issue which, following recent articles in this journal by Dr. R. A. Letch, shows that though non-theological factors still play their part in our thinking about reunion, there are theological factors of great importance still to be resolved.

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It is widely believed that episcopacy is what the Free Church systems cannot assimilate, but it is truer to say that it is the priest rather than the bishop—the bishop, indeed, only because he is first a priest—for whom we can find no place within our conception of Christ's Church. It is sometimes held against us that we resent discipline and are contumacious in our non-conformity, and to the extent that that is true we are foolish as well as sinful men. But we do in fact gladly enough accept what discipline is necessary for the good order of our churches, our ministry and our unions, and are non-conformists against what we humbly but sincerely believe to be a too narrow canalization of God's grace and a too limited conception of the high calling to which we are all called of God in Jesus Christ.

Bishop Hollis's paper is an admirable exposition of what is involved in the United Church of South India, all the more admirable, we think, because it contains no phraseology of uncertain meaning. Dr. Lofthouse's paper shows why there are those who believe it is laid upon them, even if it involves separation from some other branches of the Church, to testify that if any, then all, God's people are priests of the order of Melchisedec.

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Speaking in Leeds in October last at the bi-annual meeting of the British Council of Churches the Archbishop of Canterbury made some unexpected and valuable observations on some of the things that would be involved in a completely united Church. During his period of office as the head of the Anglican Communion and as an ex-President of the World Council of Churches, he has seen more of the Anglican churches throughout the world than any of his predecessors and has had more intimate contacts with other branches of the Christian Church. He spoke at a public meeting of the 'dangers' that would be involved if every branch of the Church were united. If the Church could speak with one voice, he said, " thrones and crowns might falter," but, he added, " power is dynamite." " You can also realize," he continued, " what a terrible danger we ourselves could be in. I mean this sincerely, because, if we were one and all united, the danger of the freedom to differ from the majority in power would be threatened, and there has always been in the history of the world a great value in minorities and differences of opinion. . . . Please God some day there will be a united Church—in some sense united. But it will not come until we are all strong enough in the Christian faith to bear with one another's differences and to refuse to exterminate them by force. . . . We are not yet fit enough in the sight of God to be a completely united Church."

* * *

That is indeed our situation. Like Habakkuk we stand " in the midst of the years " and the end is not yet in sight. There is strength in such a situation as well as weakness. There is much to be done and we have our own part to play, our own responsibility to carry. We have received much from our fathers in the faith. Some of the 'angry young men' may think not enough has been done, or that the wrong things have been before they were born. To the followers of Jesus Christ that is not only a cause of distress, but a perpetual call to labour and wait, bringing to our problems integrity of mind, purity of heart and a charity that does not fail.

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When Bertrand Russell asked in a recent newspaper article, " Can scientific man survive ? " he touched the heart of the problem created by the exploitation of nuclear energy, of which the discharge of their satellites into outer space by the Russians is the most dramatic example. That the exploration of the mysteries of inter-stellar space will continue is as inevitable as the means of exploration are dangerous. We have to become accustomed to both, and no one can answer if any should ask, like little Peterkin,

But what good came of it at last ?

for no one knows what good or evil will come of it. What we do know now is that if the Russians can hurl a Sputnik into outer space they can presumably hurl a missile anywhere within space, in which enterprise they have beaten the Americans by a short head and greatly discomfited them.

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No new moral problem is involved in this sensational occurrence. The use of power has always been and always will be the most important of all moral problems. What is new is that the power available has become so tremendous that the consequences of its misuse are almost inconceivable. We contemplate consequences from which we shrink with horror, and have to examine our hope that everyone will shrink too. We get little assurance from history. The inhumanity of man to man has been so terrible that it is better, perhaps, not even to recite it ; though sometimes one wonders. Is it better to forget, even to falsify history so that a succeeding generation will never know that while Saul slew his thousands and David his ten thousands, Lenin, Stalin and Hitler in this century have slain their uncounted millions, and that not in battle but in the pursuit of revolutionary political and economic policies ? Can we be sure that the race of such monsters is extinct ?

* * *

We must now reflect upon the fact that our destruction and the destruction of our parts of the world is not as unthinkable to others as it is to ourselves. We build up our edifice of civilization slowly, painfully through the centuries until we believe that we have inherited and achieved the best ordering of human affairs that the world has ever known. A greater proportion of our people than ever before " have never had it so good," and the surge of development is not exhausted. And we like to think that soon that can be universally true. But there may be others who do not agree with us and our appraisals, and who for their own reasons desire to take our

place and care nothing if we die. Shall we give in to them because they demand it? Certainly it might be easier, or seem so; but by what standard would it be better? Will humanity, justice and freedom be the stronger because we no longer think it right to defend them?

* * *

For ourselves we greatly envy those for whom the doctrine of non-resistance answers these agonizing questions, and for whom the preparation for resistance if the need should arise is morally wrong. They are rid of a torturing harassment. Our own best hope is that the need will not arise because the remnants of a world fought over with atomic weapons will mean not only woe to the vanquished but to the victor, too. It will simply not be worth conquering the world with hydrogen bombs.

* * *

Scientific man puts into his own hands and ours the instruments of dreadful power for the common use. There is set before us in a new and more tremendous form the blessing and the curse. But man is not only a scientific creature. He is, we know, the child of God, for whose redemption Christ died. Yet he must work out his own salvation in fear and trembling. He is indebted to the past and he owes a duty to the future. His gifts are great and his responsibilities are great, too, not only for his own survival but for the maintenance of those values which have been proved good enough to die for. Scientific man will survive if he is man enough to control his science rather than be controlled by it.

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As we go to press the death is announced of the Reverend Leslie J. Tizard, minister of Carrs Lane Church, Birmingham, sometime Chairman of the Congregational Union of England and Wales and Editor-in-chief of this journal 1946-8.

We offer our affectionate sympathy to his family and the church of which he was minister. The loss to the whole denomination is great, but to us all he has left an example of undismayed courage in the face of sickness and death at an age when he and we in our human estimation looked for yet many years of distinguished and loving service.

THE PRIESTHOOD OF BELIEVERS

By W. F. Lofthouse, M.A., D.D.

The Priesthood of Believers is a phrase that comes readily to the lips of Free Churchmen. The statement of a firm and deep conviction, it has something of a war-cry, a 'slogan' as we say today, about it. Sometimes it means little more than " every man a priest in his own household," to say grace at table, to lead the family prayers where they are maintained, and to give the more intimate instructions in religion—to do all that the domestic chaplain was supposed to do in the days of Swift and Fielding. Sometimes it stands for " no difference between ministers and laymen ; we will have no prelacy or sacerdotalism in our midst ; " " there is nothing in the Church that every believer has not the right to do." And it is worth noting that the Methodists, who, like the Presbyterians, may be thought to stand nearer to the Anglicans than other Nonconformists, have enshrined the words in their official statement of doctrine : " The Methodist Church holds the doctrine of the Priesthood of all Believers and consequently believes that no priesthood exists which belongs to a particular order or class of men ;" and it recognises that every ministerial function (including, by Conference 'dispensation', the administration of the Sacraments) can be performed by laymen on occasion. The phrase may appropriately be called an article in the Free Church creed.

It is, however, rarely heard now in Free Church language. This may be due, at least in part, to the growing rarity of polemics among us. What is more important is that the phrase is very rarely met with in the New Testament. We find it twice in one passage, a passage that is steeped in the language of the Old Testament, in the first *Epistle of Peter*, " a holy priesthood " (ii, 5) and " a royal priesthood " (ii, 9). The actual words occur in *Exodus* (xix, 6) " I will make them (Israel) a kingdom of priests," in the promise given at their first approach to Sinai, if they continue in their first obedience. The word 'priests', used of believers, is also found in the Apocalypse : " he made us a kingdom, priests to God " (in the author's salutation (i, 6)) ; " he made them a kingdom and priests to our God " (in the song of the redeemed in heaven (v, 10)) ; and " they shall be priests to God and the Messiah " (of the reign of the saints in the thousand years of the millennium, after which Satan is set free once more (xx, 6)).

It would be difficult to construct any theory or doctrine on the basis of these emotional passages ; but it is noteworthy

that, in all but one, priesthood and royalty are joined together (as nowhere in the Old Testament), the crown and the mitre being, as it were, placed on the same brows—so that the believer would be as much entitled to proclaim his kingship as his priesthood.

Throughout all the rest of the New Testament, the Christian is never spoken of, or apparently thought of, as a priest. Why was this? Before answering the question it may be well to remind ourselves that the word 'priest', which sounds like *presbutes*, or the much commoner *presbuterios* (elder) is the recognised translation of the Latin and Greek words which appear in English as 'sacerdotal' and 'hierarchic'. It is only in the Roman version that *presbuteros* is translated by 'priest', though Milton was long ago conscious of the danger of confusing them, "new presbyter is but old priest writ large. "The elder was found in the synagogue, or the Christian meetings which took its place for the followers of Jesus; the priest stood beside his altar. Anyone might be chosen as an elder who showed the requisite powers of knowledge and guidance, as Timothy and Titus well knew. The priest belonged to a certain class among the descendants of Zadok: his official duties were clearly defined; and as long as he obeyed the rules and taboos laid down for him, his personal character, as can be seen from Amos's prophecies or Josephus's histories, mattered little. It was indeed his duty to teach; but this teaching meant the laws of the sanctuary as we find them in the codes of the Old Testament. In the second of these codes, the Deuteronomic, a large place is given to the moral ideals that flamed on the lips of the prophets; but we find few examples of such teaching as this in our records of the priesthood. It was far easier to be sure that the worshipper had " sanctified himself ceremonially " (I *Sam.* xxi. 4) than that he had kept the first and the last of the ten commandments, just as it is easier today to be sure that a would-be communicant has been duly confirmed than that he has obeyed the two commandments in which the divine law is fulfilled. Nor do we find that in the communities of the New Testament the absence of a priest to give such teaching was ever regretted or complained of. Moses might wish that all the Lord's people were prophets; but if Korah and his friends desired to secure a little more of the privileges of the priests, they learnt their lesson as surely as did king Uzziah in the story preserved by the Chronicler (2 *Chron.* xxvi. 19).

No one would deny that there were many pious men in the ranks of the priesthood; we are even told that in the early

days of Christianity a considerable number of priests entered the obedience of the faith. Apart from this, priests are hardly ever mentioned in the Gospels or Acts save as Temple officials. We might perhaps have supposed that some of the early converts would have grasped at the opportunity of attaining the social position of priests, had such a step been open to them; all that we know is that James is said to have been a priest, and that a large number of the early disciples observed the precepts of the Jewish law.

On the other hand, all four Gospels, in common, we may presume, with the traditions on which they rested, are full of the relentless enmity of the 'arch-priests' to Jesus. The Jewish Christians might be violently at odds with the one-time disciple of Gamaliel; but they were not more likely than he to regard with admiration the members of the class which had led the ribaldry of the crowd at Calvary, and had done their best, from that day on, by every means in their power, to exterminate the followers of 'the Way'. In the various lists of ministers and possessors of gifts and responsibilities in the young Church, whether traces of the three-fold ministry can be discovered there or not, there is no suggestion of a class or order which could be called priestly or sacerdotal or clerical. There were no altars where a priest could officiate in their humble meeting-houses; and in the face of Paul's great principle, "Ye are all one in Christ Jesus," there could be none to say "Stand aside for I am holier than thou"; still less, "If you would come to Jesus, you must come through me."

This is not the place to enter on the origin and history of the ethnic priesthood as it is displayed, for instance, in E. O. James's recent and valuable work, *The Nature and Function of Priesthood*. It is enough to say that in most of the religious cults of the world are found priests, that is, persons who by virtue of their status (birth or training or both) can lead others safely or successfully, and pre-eminently by means of sacrificial offerings, into the presence of the god or gods whom they serve. Their function is not altogether unlike that of the licensed advocate in the law-court, though the boons sought through their mediation and the dangers threatened by their absence may be far greater. Only in later Judaism, after the destruction of the Temple had involved the disappearance of the priest, in Islam, where all true believers are equal before Allah, in Buddhism, where there are properly speaking no gods and therefore no priests, and in Christianity, with one proviso to be referred to later, is this feature of religion unknown.

Three out of these four faiths embrace between them a considerable part of the population of the world today. We however are concerned with Christianity alone. Here, the title of priest, in the rare instances in which it occurs in the New Testament, is applied as we have seen, either to all believers, or to the Jewish and heathen priests with whom the Christians came into what was generally hostile contact. But in one volume of the Canon, and in no others, it is expressly affirmed and emphasized of the central figure, Jesus Christ. The *Epistle to the Hebrews* has often been called the Epistle of Priesthood, since in five out of its thirteen chapters the priesthood or the high priesthood (the two terms seem to be often used interchangeably) of Jesus is the leading theme. The writer is deeply interested in the Levitical or Temple priesthood, and evidently expects that his interest will be shared by his readers.

It is generally held that by the time this epistle was written both the priesthood and the Temple had come to an end. The historical event, however, is not regarded as important. To the author, the witness of the Old Testament scriptures to Jesus rested not on a building made of stones, not one of which might be left on another, but on the eternal counsel of God. Hence, it is often supposed, the Levitical priesthood, as the forerunner of the high-priesthood of Christ, receives an abiding glory. Christianity, it would seem, like Judaism, is the religion of priesthood.

This, however, is the reverse of the truth. For it is plain that the author is offering not a parallel, but a contrast; and, as the argument proceeds, the contrast is so striking that any parallel between the Testaments is forgotten. The heart of the contrast is laid bare when it is seen that the Levitical priest offered, periodically, for himself as well as for his fellow-worshippers, some object, generally an animal, whose blood had to be spilt; whereas Jesus offered, not an animal, but Himself—not once and again, but once for all, and not as a servant or an official, but as a Son, who has now passed for ever into heaven, into the presence of His Father. What the priest did or was expected to do, Jesus never did; what the priest could never do, was done by Jesus. "Call it priesthood if you like," the author seems to say, "it is different from any priesthood known to man." And the author adds two arguments whose force for his readers we may easily overlook: first, that the sacrifice of Himself was not simply one act or a series of acts at a shrine, but a whole life of obedience and chastening sufferings; and second, that He was typified by

Melchizedek who, like Himself, was obviously not a Levite, and could never have been eligible for the Levitical priesthood. His own 'high priesthood' was of an 'order' at once completely different from the Mosaic or Aaronic priesthood, and completely superior to it. In other words, Jesus was not a priest in the Old Testament sense at all. The parallel only fulfils itself by being a contrast ; and we are left by the Epistle, as we began it, with the thought of Jesus, not as a human priest, but as the Son of God ; not with the altar, but the Cross.

This Epistle, we said, with its emphasis on the high priesthood of Jesus, is unique in the New Testament. But when it is understood in this way, its author is clearly seen to be at one with all his colleagues. The New Testament writers, as is well known, have no clear-cut doctrine or theory of the Atonement. They had no time to formulate one. But they knew and taught that Jesus was sent by the Father to reconcile all men to God by His own death on the cross. "He loved me and gave himself for me." Nor is it surprising that the parallel, or the analogy, or the metaphor—call it what you will—did not attract the other writers. They knew, as perhaps the writer to the Hebrews did not, what must have happened at Calvary. Where could a greater contrast have been found than between the Temple court and the 'green hill' ? In the one, scrupulous cleanliness, ritual prayer and song, devout worshippers ; the animal, unconscious of its fate, killed by the quick stroke of the knife, the ordered manipulation of the blood, and the quiet departure. In the other, crowds, confusion, brutality, indecency, and the long agony of tortured bodies. No wonder that the writers almost shrank from using the very word 'cross'. It only occurs once in our Epistle : " endured the cross, making nought of the shame." And nothing could have driven more effectually from their minds the thought of the sacrificial animal, without spot or blemish, killed at the moment of confession and prayer, than the memory or even the imagination of those three naked bodies, the blood flowing from freshly inflicted wounds, and the horror that shook the earth and veiled the skies, and the sufferer, " bruised beneath our load," who came to it, unlike any 'dressed' bull or goat or sheep, " through long foreknowledge of the deadly tree."

It is customary with us to speak of the " sacrificial death of Jesus on the cross." The phrase does not occur in the New Testament : there is certainly nothing in any of the Passion narratives that even remotely suggests the " stoled minister ";

and if, as is possible, Jesus had Psalm xxii in His mind when He uttered the " cry of dereliction," there is not a hint of sacrifice in the description of the triumphant worship to which it leads up. What has been said gives the reason for the absence of the phrase or what it implies. Outside the *Epistle to the Hebrews*, the sentences which might recall the priest at the altar as a mark or symbol of the Christian life can be counted on the fingers of one hand. When the writer to the Hebrews himself uses the term 'sacrifice', he generally puts it in the plural, along with gifts, the various offerings ordained by the law, as opposed to the single sacrifice made by Christ for sin (*Heb.* x, 12).

On the other hand, blood, which certainly may be called a sacrificial term, occurs, though rarely, in the Pauline and Johannine writings, as well as in *Hebrews*. The shedding of the blood of bulls and goats was an essential part of the Levitical sacrifices for sin (*Heb.* ix, 22) ; but every Christian knew that such a process could not cleanse the guilty conscience ; and he had precedents in the Psalms to teach him. Doubtless the writers remembered the phrase in *Leviticus*, " the blood is the life," or words to that effect (e.g., xvii, 11) ; the Early Church had always before it the words " this is my body ; this is the cup of the new covenant in my blood " ; and could they forget the sprinkled blood of the Passover lamb (*Heb.* xii, 24) ?

But at both the Passover and the making of a covenant the functions of the priest were relatively unimportant ; and in the startling words reported at the end of *John* vi (" eating my flesh " and " drinking my blood ") the procedure at the altar is left entirely behind. Eating the flesh and drinking the blood of the victim could only suggest a Levitical sacrifice to those who were unfamiliar with the ritual ; and to think of the priest as standing by the altar to sprinkle his own blood on the worshipper was as impossible as to think of his plunging the knife into his own body. Once more, the parallel is nothing but a contrast. Jesus needed neither a priest to shed His blood as an offering to His Father, nor a victim whose immolation would set Him forth as Himself a priest. He offered Himself. That was what no priest had ever thought of doing. The nearest analogy would be some Mettus Curtius spurring his horse into the gaping trench in the Roman Forum, or the shepherd who risks his safety for his sheep, or the man who lays down his life for his friend.

Yet to a reader of the Old Testament, Calvary might

suggest a sacrifice, though in a completely non-Levitical and non-ritual sense. For he would remember the Psalms with their three kinds of sacrifice—of praise and thanksgiving, of the broken spirit and the contrite heart, and of the obedient and dedicated life of him who comes to do the will of God. It is remarkable that in the Psalms, the " hymn-book of the Second Temple," there are not half a dozen clear references to the animal laid on the altar. The Psalmists had passed from the ethnic to the spiritual conception of sacrifice, as obedience and dedication.

There is at the heart of the conception of Jesus as we find it in the *Epistle to the Hebrews*, a passionate obedience to His Father, to the God who is also a consuming fire. It is in this sense that Jesus 'consecrates' Himself in *John* xvii, 19 ; and that Paul sees his Master humiliated and exalted to His heavenly throne. But the death of Christ, as we have seen, was no isolated event. True, it was the central thing that every reader of the New Testament learnt about Him. Every incident of His life led up to it, as the Gospels are all careful to show ; and Paul at least would write at times as if little else about Him mattered. But it was no mere occurrence at its end ; it was the climax and consummation of it all. It was the supreme manifestation of the obedience by which He entered into His Father's glory. And His followers, who had died and were risen with Him, to borrow the Pauline expression, were to manifest it in the same obedience, the same dedication and sanctification.

This is the one aspect of the Saviour's redeeming work into which sacrificial language can enter safely. For as Christ gave himself up on our behalf as an offering and sacrifice to God (*Eph.* v, 2 ; the only place where Paul speaks of the 'sacrifice' of Christ), so we are to offer our bodies as a living sacrifice, our genuine 'liturgy' (*Rom.* xii, 1), a sacrifice of a sweet savour (*Phil.* iv, 18) ; and Paul himself contemplated being " poured out as a libation " upon the " sacrifice " of his disciples' faith (*Phil.* ii, 17) ; and in his last hours, he knows that the libation has been poured (2 *Tim.* iv, 6)—words that were read by men to whom the yell, " Christians to the lions " was no distant memory.

Far be it from all this to make light of the unwearied labours in which for centuries theologians have defined the liturgy of the altar, the immolation of the host and the various Hebrew technical terms and their Greek translations ; or to belittle the rapture of those who claim the grace of the

" victim divine " when they take the bread consecrated by sacerdotal lips. But the Protestant may be forgiven if, unlike the gentle George Herbert himself, he prefers not to use for his own ministers a title which is never so given them in the New Testament. He will recognise the immense ingenuity devoted to the study of the exact meaning of the *Hoc est corpus* and to the nature of the precise powers delegated by our Lord to Peter or to the Twelve and presumably to their successors, nor can it be said for a moment to have been wasted. But if sacred writ has left such large material for age-long discussion, we may well ask, " If the correctness of the conclusions to be drawn is of such paramount importance to the whole Church, and to the world into which it is sent, why was not some clearer guidance supplied by the Spirit himself ? " Eucharist and communion can surely be best understood when we forget the clashing decisions of schoolmen and doctors, and are humble and brave enough to be guided by the language of the sacred writings.

Must we then give up our priesthood as believers ? By no means. It would be better if we took it more seriously. But we must be priests in the only sense in which the New Testament writers recognise priesthood as having a place in the Church of Christ. It is the priesthood of Christ which we share; of Him who offered himself to the Father in unstinted obedience; who washed the feet of His disciples ; who laid down His life for them ; who stopped at nothing, even the ignominy of the cross, that He might bring men to God; and who wore, not the mitre nor the biretta, but the crown of thorns.

I have not observed that such a priesthood as this is a dignity which the members of clerical 'orders' are in the habit of arrogating to themselves ; nor will any believer be likely to find a difficulty in being allowed to aim at it. Caiaphas was quite willing to permit another man to die for the people ; it is Jesus who makes men eager to offer their own lives for that priestly task.

A UNIVERSALLY ACCEPTABLE MINISTRY[1]

The problem examined from the point of view of the Church of South India.

By Rt. Rev. A. M. Hollis

Obviously there is no agreement on this. If there were, it would imply that a large proportion of our difficulties had been solved. Different churches, using that word in its modern sense, have different and mutually incompatible ideas.

I propose to attempt two things. First, I shall state what is the position of the Church of South India on this matter, so far as it has been defined, and shall indicate the lines along which our thinking has moved since the inauguration of the Church in 1947. Secondly, I shall call attention to certain points on which agreement will have to be reached before there can be a universally acceptable ministry and shall indicate those principles on which it seems to me, and I think to the Church of South India in general, that compromise is impossible for a scripturally based Church.

The Ministry and 'the Basis of Union'. What is the position of the Church of South India on this matter of the ministry? When the union was agreed on, it was with a *Basis of Union.* That makes clear what had been agreed on by the three still separated Churches. About the ministry the *Basis of Union* states:

> It is also His (i.e. Christ's) will that there should be a ministry accepted and fully effective throughout the world-wide Church. In the present divided state of Christendom there is no ministry which in this respect fully corresponds with the purpose of God, and the ministry can recover fullness only by the union of all the parts of the one Body.

The Basis then goes on to state what is the attitude of the three uniting Churches to the ministries which they have possessed in their separation and what they hope will be the effect of their union:

> . . . the uniting Churches recognise, however, that God has bestowed His grace with undistinguishing regard through all their ministries, in His use of them for His work of enlightening the world, converting sinners and

[1]A paper presented to the Faith and Order Conference at Matheran in April 1957. It is printed here by permission of the writer and the Editors of "The National Christian Council Review," Nagpur.

perfecting saints. They acknowledge each other's ministries to be real ministries of the Word and Sacraments, and thankfully recognise the spiritual efficacy of sacraments and other ministrations which God has so clearly blessed. They confidently expect that these ministries hitherto separate will, when united, be used for a yet fuller manifestation of God's power and glory.

Thirdly, they state what will be the position of the ministries of the uniting Churches in the united Church :

> Whenever union takes place, it comes into being by the working of the spirit of Christ, who is both truth and love. In His spirit of love, all the ministers of the uniting Churches will from the inauguration of the union be recognised as equally ministers of the united Church without distinction or difference.

The *Basis of Union* goes on to state what is agreed about the place of the special ministry within the Church :

> . . . the uniting Churches believe that the ministry is a gift of God through Christ to His Church, which He has given for the perfecting of the life and service of all its members. . . . All alike are called to continue upon earth the priestly work of Christ by showing forth in life and word the glory of the redeeming power of God in Him. No individual and no one order in the Church can claim exclusive possession of this heavenly priesthood. But in the Church there has at all times been a special ministry, to which men have been called by God and set apart in the Church. Those who are ordained to the ministry of the Word and Sacraments can exercise their offices only in and for the Church, through the power of Christ the one High Priest.

A sentence at the end of this paragraph states what is held by the uniting Churches to be the meaning of ordination :

> The uniting Churches believe that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry, a commission for it and the grace appropriate to it (p. 74).[2]

It is stated that there are various views held within the uniting Churches about the meaning of episcopacy. It is however specifically provided that " the uniting Churches declare that in making this provision (for ordination by bishops) it is their intention and determination in this manner to secure

[2]See below for references.

the unification of the ministry, but that the acceptance of this provision does not involve any judgment upon the validity or regularity of any other form of the ministry, and that the fact that other Churches do not follow the rule of episcopal ordination shall not in itself preclude the united Church from holding relations of communion and fellowship with them."

Finally it is provided, first, that a minister of any Church which is in fellowship with any of the uniting Churches " will be free as a visitor to minister or celebrate the Holy Communion in any Church of the united Church, if he is invited to do so, subject to the mutual pledge between the uniting Churches " (pp. 81-2). This, as was pointed out in the reply to the Lambeth questions, is a provision not subject to review at the end of the thirty year period.[3] Secondly, it is stated that " after this period of thirty years, the united Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally under what conditions it will receive ministers from other Churches into its ministry." This period of thirty years has not yet expired and the action contemplated in this section has therefore not been taken.

The Practice of the Church. The *Basis of Union* is a historical document and cannot be altered. The Church is governed not by the *Basis of Union* but by its Constitution. This has already been amended in certain particulars since the inauguration of union and it is important to stress the fact that there is nothing in the constitution which cannot, by proper action taken in the Synod, be changed. Other Churches may be tied to unalterable fundamental rules or trust deeds ; the Church of South India is free to be led by the Holy Spirit without any attempt to circumscribe His future action. It looks forward not to its own continuance unchanged, while other Churches join with it by the assimilation of their faith and practice to that of the Church of South India but " to a wider union in which the Church of South India along with other Churches, should be ready to surrender its separate life."[4] But so far the Church of South India has proceeded along the lines laid down in the *Basis of Union* and the Constitution. We ordain deacons by the laying on of the hands of the bishop with prayer. At the ordination of presbyters other presbyters always join with the bishop at the laying on of hands. When a bishop is consecrated normally three presbyters from the diocese concerned join with at least three bishops in the laying

[3] *The Church of South India.* Report of the Joint Committees of the Convocations of Canterbury and York, 1950, p. 37.

[4] Synod, 56-57.

on of hands, but a diocese may decide that bishops alone shall do this and it has so happened in one case since 1947. In passing, it may be recalled that at the inauguration the new bishops were consecrated by the laying on of hands of nine persons, three bishops from the Anglican tradition, three presbyters from the Methodists and three from the South India United Church. So far as the acceptance of persons ordained outside the Church of South India is concerned, there have come missionaries from all the parent Churches and they have been accepted on the basis of their ordination already received without anything which could possibly be held to be a re-ordination or further ordination, but they have made the declaration of faith and acceptance of the Constitution required of all ministering in the Church of South India and have been commissioned with prayer but without any laying on of hands.

It is also worth noting that ministers ordained in other Churches have been accepted on the basis of their previous ordination within a recognised Christian Church, without any further laying on of hands. This has been done with those coming from the Roman Catholic, Methodist Episcopal, Baptist and Danish Lutheran Churches.

Some Implications of this Practice. It remains to try to draw out the implications of this practice and of the rules which describe it and to call attention to certain vital problems which must be dealt with if there is to be any generally satisfactory agreement about the ministry.

First, all Christians are agreed that there must be a call from God and that no action by the Church can force God's hand and compel Him to accept and use as a minister of His Word and His Sacraments one whom He Himself has not chosen and called. God is not the possession of the Church and the Christian religion is not a technique for handling God in order that He may be used for our purposes, though it has at times been dangerously degraded in this direction by superstitious thinking and practice.

Secondly, it was early recognised and, in theory at least, would probably be universally or almost universally accepted, that the Church must test and approve the genuineness of the claim to have been called of God before a ministry can be duly exercised. This may only mean that no one can in fact exercise a ministry unless there are persons who will accept him as a minister. While it is possible to preach with no one to listen, it is not possible to baptise unless there is a candidate willing to be baptised or someone to offer an infant for bap-

tism, and it is not possible to celebrate the Holy Communion without something which can be called a church or congregation. But there is a deeper sense in which this ought to be understood. In some form the approval of the faithful is a vital step in the setting apart of a man for the ministry. This appears in the account of the appointment of the Seven in *Acts* vi, 3-5. In practice there have been, and are, many different ways in which this approval has been expressed, and too often any real consultation of the general body of believers, even where traces of the older practice remain embedded in the rite, has been replaced by the action of a small official group. For example, the Patriarch Peter of Antioch, in the course of disputes about the Syrian Church in Travancore during which, in 1876, he consecrated four bishops without any reference to the Church there, asserted that he had full authority to consecrate anyone he liked, at his sole discretion.[5] In England since the time of Henry VIII bishops of the Anglican Church are 'elected' by the Cathedral Chapters under a royal licence, the name of the person chosen by the king being at the same time indicated to them. If they refuse to elect the royal nominee they are liable to forfeiture of all their goods and life imprisonment. There have been no cases since the Reformation of a Chapter not electing the person proposed to them ! In the Church of South India we are clear that the judgment of the Church must be a reality, and I cannot conceive that Christians will ever be brought to a universal agreement unless this is provided for. Whatever be the practical difficulties, and they are real, the basic theological truth that the ministry is within the Church must be preserved and safeguarded.

Thirdly what does the Church have to do when it is satisfied about the reality of the call of God ? Or, in other words, what do we mean by ordination ? There are two possibilities and it is important to distinguish them. It may mean no more than a public act by which the Church proclaims its acceptance of a man as having received a call from God. It is not thought of as adding anything from the side of God. It is an act of the Church but not one which carries with it any fresh act of God. All that God does, or needs to do, to make a man a minister is, on this understanding, complete at the moment when God calls the man. If that be all that ordination means, then there is no reason why it should not be repeated every time that the man so called by God takes up a fresh charge, whether within the same denomination or within another denomination which is ready to accept him as

[5]Brown, *Indian Christians of St. Thomas*, p. 150.

a minister. Ordination becomes indistinguishable from the institution of a minister to a charge. It will naturally include prayer for the blessing of God, as does any Christian act which commits to a man new responsibilities, but it is not in the classical sense of the word ordination. If that is the belief of any Christian group they would be well advised not to use the traditional word. 'Ordination' is better confined to a rite in which the Church acts, in a real sense, as the instrument of God. As is said in the Constitution, " The Church of South India believes that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry a commission for it and the grace appropriate to it." That means, put simply, that the man received at his ordination, from God, something which he had not received before. If that is the sense in which we use the word, then it is clear that we must never speak of reordination. If God has given, He has given. To repeat the ceremony through which He gave is to deny that He gave ; to assert therefore that there was something radically defective in the previous ceremony, that it was not truly ordination at all. It might be that the defect lay in the nature of the body which purported to act as the Church, or in the ministry through which it acted or in the form used. Whichever it was, the effect would be that there had not been a true ordination and that therefore it was essential to ordain the man before he could be permitted to exercise the ministry to which God had called him. Both the Church of South India Constitution and the forms used at ordinations and consecrations make it plain that the Church of South India believes that there are real ordinations, in the sense that has been stated, and that these are administered within the Church of South India. This is at least as clear from the new forms now under consideration as from those which are at prerent in use.

Some Problems. There remain certain problems which have to be answered. It is asked why the Church of South India makes episcopal ordination its unvarying practice, if it does not hold that episcopacy is essential to the existence of the Church and of the ministry. One answer is simply that it is plainly desirable that there should be a uniform method within any one Church and that this is to be found in all, or almost all, organised Christian bodies. It is not incompatible with the readiness to recognise, and even to admit into its own ministry, men otherwise ordained in other Churches. For example, all ordinations within the Church of Sweden are by

bishops who are, in fact, within the historic succession, but the Church of Sweden not only is in full communion with the other non-episcopally ordered Lutheran Churches but will accept their ministers without any demand for ordination by a Swedish bishop. In England all ordinations within the Methodist Church follow one pattern, but persons ordained within the Church of England by bishops would be allowed to minister as Methodists on the basis of that existing ordination.

It has further been said that the position of the Church of South India would be more satisfying to some if there were a provision that ministers from other Churches, whether ordained episcopally or not, should be acceptable for all time, instead of the present provision that this matter be dealt with after thirty years. This is to misunderstand both the nature of this provision and the character of the Church of South India. For, first, it was settled that this matter was not to be taken up for thirty years in order that the unity of the Church might have time to become real. It was feared that an earlier decision might be too much influenced by previous denominational traditions and it needs to be remembered that half the original membership of the Church of South India came from an Anglican background. As was said in the answer to the Lambeth questions, it is desired that the decision be taken by those who have grown up in unity and, it is added, by Indians. It is both a provision that the matter *shall* be taken up after thirty years, which gave some comfort to certain Anglicans, and a provision that the matter *shall not* be taken up before thirty years to give confidence to some from other traditions.

But that is not all. On the understanding of the Church which we believe has been given to us it is impossible to speak of any provision in the Constitution as unchangeable. If it came to seem right to the Church of South India it could, within its own organization, abolish episcopacy entirely. There is nothing in the Constitution which would make that impossible. It could refuse to recognise any ordinations which were not episcopal. It could take up any position in between these two extremes. The very idea that a section of the whole Church of God can rightly regard itself as having reached finality seems to us a serious error. As was said in the paper on 'The Nature of the Church'—" probably no Church is as static as its fundamental documents suggest, but the Church of South India has the idea of development written into its very constitution."[6]

[6] *The Nature of the Church*, Ed.: Flew (1952), p. 221.

Continuity and Fellowship. Why then attach any importance to episcopacy and especially to the historic episcopate? Because we believe that there is a real value in continuity as a mark of our fellowship with the whole body of Christ's people throughout the course of history. We began with a concern for the manifestation of our unity in Christ here in the present, but that is not enough. We do look upon demonstrable fellowship through succession in the ministry as an element of real value in the recovery of that unity which we believe Christ means the Church to show. For the greater part of the Church's history without any variation and even today over the major part of the fellowship of believers in Christ—even if it be an imperfect fellowship—the Church acts in ordination through bishops as its appropriate organ. By the method of our unity and by our practice since the inauguration of the Church of South India we ought to have made it plain beyond any possibility of misconception that the Church of South India does not as a Church look upon ordination by bishops as conveying any superior grace or virtue, still less as essential to the existence of a ministry. The presence or absence of bishops does not in itself determine our relationship with other Churches. We do not believe that the unity of the ministry can be restored independently of the restoration of the unity of the Church by any change in the method of ordination. But we do believe that any adequate conception of the unity of the Church involves a recovery of our sense of unity with the Church of God throughout the ages, the Church of the God who works in and through history.

Further, it is important to remember that we have more than once insisted that we seek to retain fellowship with all our pasts, not merely with that one which includes episcopacy. Thus, in the report of the Theological Commission which was accepted by the Synod in 1954, it was said: "No Scheme of Union can succeed unless it is plain that what is aimed at is a genuine continuance, within the wider fellowship of the whole inheritance of the separate ministries mutually enriched, and not the extinction of non-episcopal ministries in order that they may be replaced by an episcopal ministry which itself remains essentially what it was before."[7] And, in the preface to the proposed new ordinal, it is said: "The ordained ministry of the Church of South India consists of Bishops, Presbyters and Deacons. In accepting this ministry the Church of South India desires to maintain continuity with the ministries of all the uniting Churches."

Continuity is important, but it is the continuity of the

[7]Minutes of 1954 Synod, p. 147.

Church and of the ministry within and as the instrument of the Church, not of the ministry as something which enjoys a continuity with its Lord apart from the continuity of the Church. It is vital in any theorising about the ministry not to allow there to come in a separation between Church and ministry which would make it possible to hold that a man, simply because he has at one time been validly ordained or consecrated, retains the essential powers of his office or order even if he is not in fellowship with any body which can be legitimately looked upon as within the one Church of Christ. St. Augustine was right in seeing that the Cyprianic doctrine of the ministry was too narrow for the facts. But his own answer, useful though it was in healing the Donatist schism, which was the particular situation which led him to consider the matter, has brought those who adopt it into a position where they find it difficult to avoid recognising as valid ordinations and consecrations conferred by most unsatisfactory men who have somehow succeeded in getting consecrated within what is historically a 'valid' succession. The spiritual standing of the body within which the ordination takes place must be kept at least as important as the manner in which the ordained has received his office.

Orders in a divided Church. Yet it is no less vital that our theory allow us to recognise orders conferred within a divided Church. It is the Church which must be looked upon as the ultimate agent of God, who alone ordains, not the minister. Though there is separation between Christian groups, which we have grown accustomed to call Churches, this does not, as we know from experience, disable God from creating ministers of His Word and Sacraments through the instrumentality of these separated groups. Nor do I believe that we are right to attempt to say that this separation makes these men less ordained than they would be if the Church were truly and visibly one. The sphere within which they are free to exercise their ministry is limited. That is very different from saying that God's call is limited or that what He gives to those whom He has called is limited. If we do not think that the ingrafting into Christ which God works through baptism needs supplementing because, at the time baptism was administered, there was division among Christians, there is no reason why we should argue that ordinations within a divided Church need to be looked upon as imperfect so far as the act of God is concerned. Christ said that if two of His followers agreed about anything in His name, " it shall be done for them of my Father which is in heaven."[8]

[8] St. Matthew xviii, 19.

If that be so, provisionally I would say that we ought to be prepared to recognise ordinations conferred within any responsible and stable group of persons holding the essentials of the Christian faith with some manifestation of the fruit of the Holy Spirit in their corporate life. This recognition would not depend upon the precise manner in which their ministry was ordered, whether episcopal or not. But it would be essential for any Church to make clear that the judgment whether to recognise or not might be postponed where there was any doubt about the true nature of any group or about the motives with which a separation had been made. We must not be held to have put ourselves under any necessity of recognising a group to be a Church, merely because they claim to be and because they profess a creed which is formally orthodox. We all know separations which are due to nothing but personal rivalries, though men are quick to discover theological excuses for their divisions. We have our Lord's authority for judging by fruit, and fruit must be given time to grow and ripen.

Ordination of Women. There is one point which has not yet been mentioned but which cannot be overlooked in a discussion of this matter. Many Christian bodies would hold that a woman cannot be ordained or consecrated. Others see no such bar. We did once consider this matter in the Synod Executive. The feeling was unanimous that, since there was no evidence that in South India people were yet ready to accept women presbyters and bishops, for reasons which had nothing to do with theology, it was not worth while discussing the theological question whether women were capable of receiving ordination or not. My impression is that for many if not all of those present there was no evidence that God had for ever excluded women from the ministry. But, as I have said, the Church of South India has not seriously discussed the matter and there is nothing in the Constitution about it. It is just assumed that those ordained or consecrated will be men.

Essential Conditions for Agreement. In all attempts to reach agreement about the ministry it seems to me most important that we avoid deliberate ambiguity either in what we say or in what we do. There is a proper humility which knows that we cannot understand the whole purpose of God and that, as we faithfully use the grace that He gives, we shall more and more come to know the greatness of His gifts. But that is a very different thing from knowingly pretending to

agree when we are well aware that we do not agree. We must be honest.

Secondly, while it may be permissible to allow different views and different interpretations of actions to be held if we do not pretend that there is agreement where we know that there is none, it is wrong to agree to compromises which are bound to result in the triumph of views which we are convinced are false and superstitious. Unity can be bought too dear, at the price of truth. This applies in a very special way to actions, for simple people learn much more quickly and effectively by what we do than by what the experts say in their theological treatises. It was for that reason that in South India we decided that there must be no ceremonies at the commissioning of ministers, either at the inauguration or when we receive ministers ordained within other Churches, which could look like an episcopal ordination, because we were sure that it would soon come to be thought that we held that episcopal ordination was essential. I believe that we were right, and that no formula would have been able to preserve the Church from that danger, had we permitted any such rite.

Finally, it is vital that we remember in all our thinking on this question that the Church is God's, not ours ; and the rule over it and the initiative rest with Him. It is necessary for a Church to make for itself rules specifying the conditions under which it will accept a man as properly ordained. So long as certain functions are confined to the ordained ministry this is inevitable. The question may even arise under the terms of a marriage law passed by the legislature of a non-Christian State, as when a Church has to provide a list of its recognised ministers, whom the State will then regard as competent to solemnise valid marriages. But they are man's rules, and not to be identified with God's absolute and unvarying will. They bind the Church, so long as they remain the law of the Church. They do not bind God. The warning of John the Baptist speaks to us today : " Begin not to say within yourselves, we have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham."

Note. Except where otherwise stated all references are to *The Constitution of the Church of South India, Ed.* 1952.

CHRISTIAN COMMUNICATION

By R. T. Brooks, M.A., B.Com.

The nub of the problem is to be found in the fact that the Churches in this country are addressing their message to a population which generally does not believe it, cannot understand it, suspects the motives behind it and misunderstands the nature of the body which delivers it. That sounds bad. It is bad.

Those in the Churches who have been made painfully aware how bad it is have naturally turned to the communication aids which surround us all : the devices of mass rhetoric, the arts of illustration, the publicity value of sportsmen and film stars ; advertising and visual aids ; newspaper, film, radio and television ; the tape-recorder and the soap box, the loud shout and the intimate whisper, the treacly accompanist and the sentimental soloist—always just that little bit behind the beat and below the note. All have been recruited and are being used as stimulants in the life of the Church. And stimulating they can be. Whether the response is to the Gospel presented or to the method of presentation is not easy to tell, but those who can be satisfied with the latter (by calling it the former) may look forward to increasing success, especially if they are prepared to learn from the advertiser the new methods of reaching the customer without ever crossing his threshold of perception. Perhaps a few more years' study of the psychology of admass will enable us to induce, by appropriate techniques, a fervent response to any text in the Bible. But please God we shall not make the mistake of calling this phenomenon Christian communication.

The operation known as indoctrination can be performed to fasten the soul to Christian formulae as well as any other. The correct beliefs will be affirmed, admirable emotional responses will be obtained and changed lives will result. But a conditioned reflex is not that love of all the heart, soul, mind and strength which is required of us. An effect achieved by astute publicity is of no more value today than it would have been two thousand years ago as a response to Messiah's leaping from the pinnacle of the Temple.

Does this mean that all the modern media are taboo and that we must limit ourselves to word of mouth communication in antique English—or perhaps New Testament Greek ? It does not. Just as a poet will naturally express his faith in his poetry, so those who are at home in a world of TV sets

and newspapers and microphones will naturally express their faith in ways appropriate to their own media. But 'natural' and 'appropriate' are key words. No hectic turning to techniques to provide the energy which we unconsciously declare the Gospel itself to lack. No engineering of reactions. With the present interest in methods of communication we need to get first things first. The study of communication techniques must be preceded by the study of communication theology. My own order of priorities would be : Christian communication as a relationship between God and man ; Christian-communication as a relationship between man and man ; Christian communication as the transmission of ideas ; Christian communication as an exercise in language.

Christian communication as a relationship between God and man.

It is very difficult for a Christian to separate the word 'communication' from the word 'communion'. Christian communication is not selling an idea, but entering with another into the experience of divine grace. Properly speaking its content is not Christianity but Christ. The words spoken or written become the media of Christian communication only when the Holy Spirit makes them the vehicle of God's action, and speaker and hearer are therefore both alike at the receiving end of the communication chain.

It would be false humility for the Christian to speak as though he and his hearer were equally ignorant, equally bereft of contact with truth. Any illumination which has been received must be humbly and gratefully acknowledged. Yet he may not speak as a 'have' to 'have nots'. He is not the possessor of his message. It is not locked up in him or even in the Church, safely preserved like a fly in amber. It is coming down out of heaven from God. The speaker may know and the hearer may not know where it will come to rest, but both must go to receive it. It is not for the speaker to claim that he is already in residence there.

In this respect the advertiser and the propagandist cannot help us. They can teach a man to sell an idea, but not to communicate Christ. Their techniques can work wonders but not miracles. The preacher who tries to work wonders by employing his arts on a congregation is actively opposing the miracle of communication by standing aside from the source of its power.

I have been told of a Dutch professor who broadcast a talk

on some difficult issue involving the authority of the Bible. Afterwards, when the microphone should have been out, he added, " Not quite true, but it'll do them no harm to think so." The microphone was not out. The resultant outcry was justified, not because the professor was a liar (I suppose it was only a matter of over-simplification), but because he had separated himself from his hearers. He had said something that was good enough for them but not for himself. He was standing aside from the communication chain between the truth and the listener. He was using words to manipulate the relationship between these two, himself as little involved as the puppet master in the struggles of his puppets.

Few of us have been caught out so dramatically, but the principle which emerges is that we ought not to say things for the effect they will evoke, hoping they will mean more to the listener than they do to ourselves. Then what about that sickly illustration that went in to last Sunday's sermon because the old dears would mop it up? What about the vocal devices and the calculated gestures with which an experienced preacher can play a congregation? " How to become a spell-binder." The instructions are on the lid of the puppet box. The preacher should leave them there. He should speak what means something to him in the hope that it will mean as much to others. They are joint inheritors of grace, and if that relationship is broken by one member stepping out of it, 'using' his voice and his words to achieve an effect on the others, then Christian communication in the full sense becomes impossible.

Unfortunately it has to be admitted that this principle embodies no recipe for success as a preacher. In fact the most acceptable preachers of today appear to be working on quite different lines. They draw their power from the human springs which can be released in the vicarious enjoyment of other people's experience. Analyse the intention behind the anecdotes they use and you may well find that half their time is spent in evoking and inflaming a sense of anxiety in one form or another, and the other half is spent anaesthetizing it by the repetition of established formulae—formulae which, released into a well conditioned social group, have the power of a primitive incantation. The operation is essentially a psychological rather than a theological one, although the name of God has a prominent place in the acceptable formulae, and the Bible may well provide the dominant image or metaphor. Christian communication, theologically understood, is harder. It is a relation between God and man or it is nothing, and the

relation between eternal and temporal is necessarily a subtle and mysterious thing. Only a Simon Magus would hope to make it subject to the manipulation of human hands.

Christian Communication as a relationship between man and man.

In the interesting symposium, *Studies in Communication*,[1] Randolph Quirk, of the University of Durham, reports experiments he has conducted in an attempt to measure the communicative power of different styles of language. He mentions with obvious regret that stylistically unlovely interjections such as " you know " and " you see " do make a statement more acceptable, and he judges this to be accounted for by their being what he unfortunately calls " intimacy signals." His comment is that " the desire to feel that the hearer is *sharing* something with one seems to be fundamental in the urge to speak."

This is a view which Christian theology must surely welcome. Language is the vehicle of personal relationships, not just of packets of information. The true motive for speech is love. In the absence of a personal relationship speech is apt to fall dead. Put a man in an empty studio and tell him to keep talking just in order to test the microphone circuits, and he will very quickly dry up. He will dry up, that is, unless he is a parson who can remember last Sunday's sermon. A parson is all too often a man who has learned to talk out of the context of personal relationships ; a man who can dredge up his own thoughts and pronounce them into a void. His ability to do so keeps him going Sunday by Sunday, but he cannot assume that his congregation will have learned the parallel art of listening, when listening has become the overhearing of an interior monologue.

Inevitably much of the work of Christian communication has to be done through what are outwardly monologues—sermons, for instance. It is all the more important for the preacher to address his sermon *to* the congregation and to make it the channel of a personal relationship of love between him and them. This is not simply a matter of knowing the congregation through pastoral work, important as that is. It is a matter of being engaged with them in the exploration of divine truth: not of listening to yourself sounding off about something, but of being preoccupied with the task of articulating for all concerned some aspect of the Christian encounter

[1]Contributed to the Communication Research Centre, University College, London.

with God. "The desire to feel that the hearer is *sharing* something with one is fundamental in the urge to speak." It is perhaps as well to add that this sense of participation in a genuine relationship cannot be evoked synthetically by a generous use of " intimacy signals " or by leaning half out of the pulpit towards the congregation. Radio audiences long ago learned to see through the devices and mannerisms by which broadcasters have sometimes hoped to create the semblance of a cosy relationship while unobtrusively pushing pills down the listener's throat. We may expect that congregations, even in Central Halls, will eventually catch up.

A more important conclusion is, however, that speech alone is an inadequate medium of Christian communication, just because it is an inadequate medium of personal relationship. It need occasion no surprise that broadcasting sermons into most of the homes of Britain has not resulted in the conversion of most of the people of Britain. Both the sacramental life of the Church, and all the tangible forms of friendship between individuals are normally involved in the full process of Christian communication. Communication is with the whole man. To aim only at the top of his head is to reach only his ears. That is why the Church not only must learn a technique and theology of communication, but must learn, as they say, to be the Church. To a large and inevitable extent, she *is* her message. The reform of her life and the reform of her witness are what Dr. Kraemer calls the indirect way and the direct way—" both," as he charmingly says, " of at least equal importance."[2]

Christian Communication as the transmission of ideas.

Within the context of personal relationships and against the background of the Church's corporate and sacramental life, something has to be said. The outline of the story to be told is given and unalterable, but it permits of many shades of emphasis and interpretation. In particular it is a complex, as Dean Dillistone has shown,[3] of word and image, of history and myth. " There must be a *history* of Jesus the Christ, there must also be a myth of Christ the Son of God. . . . Neither is sufficient of itself to constitute the essential gospel. . . . It is through the living interaction of the two and not through the exclusive sovereignty of the one that the essential Christian gospel can be continuously proclaimed."[4] With history in

[2]Hendrik Kraemer, *The Communication of the Christian Faith.*
[3]F. W. Dillistone, *Christianity and Communication.*
[4]Ibid., p. 92.

this sense Dillistone associates the Christian word, with myth the Christian image. "The essential Christian message consists of a story and a picture."[5]

This seems to me to illuminate many aspects of the history of communication and to show what lies behind many of our familiar oppositions, such as 'the intellectual appeal' against 'the emotional appeal', 'objective' against 'subjective'. When communication is dominated by word it shrinks at the receiving end to something factual, correct and dead. When it is dominated by imagery at the expense of history, it is received as something sentimental and evanescent. I would suggest two words with which to put this to the test. One, overburdened with imagery, triggers off a hazy, emotional reaction, lacking objective historical content; the other, short of power in images, provokes only a cold, notional reaction in most hearers. The first is the word 'Christmas', the second 'Congregationalism'; and for good measure, a word bedevilled by false images—'puritan'.

At some moments of history the Church's communication has, on balance, probably been overweighted on the side of imagery. The recipients of this communication are to be found among the older members of our congregations today. What they believe is not very clear, but they believe it warmly. They love the Christian picture better than they know the Christian story. With the younger person, especially the product of an agreed syllabus of religious education, it is more likely to be the other way round. The historical story he may have been taught tolerably well, the myth which gives that story its contemporary and eternal significance he may never have seen. Increasingly the task of our Churches may be to wed the Christian image to the Christian word, so that the story becomes also a picture, lit with eternal significance, burning into the heart and the imagination of a generation which generally approves of the Christian faith but as yet does not love it.

If this is true, the preacher will be affected in big ways and in small. Even his grammar will be affected. The imperative, so long the natural mood for his key passages, gives way to the indicative. His aim is less to command, to plead, to persuade, to appeal than simply to help his hearers *see* the Christ, the Son of God. His function is primarily descriptive. The second person gives way to the third, as he points to a vision of history, of nature, of personal experience,

[5]Ibid., p. 98.

of God. He does this not to remove his preaching from challenging contact with daily life and not to exalt Christ to a position where He no longer touches earthly existence, but for precisely the opposite reason. Daily life is most deeply affected, not when it is directly challenged at its own level, but when it is set beneath the serene panorama of the universals. Christ " fills all things " not in His incarnation but in His ascension into heaven.

It is interesting that some secular observers would give us very similar advice. There is reason to believe that the population is nearly punch-drunk with imperatives and case-hardened against appeals. Politicians, trade unionists and economists all have pulpits now. Challenging, pleading and exhorting go on with hardly a pause to draw breath. The average man leaves them to it and goes to the pictures. It is significant that the only successful attempt in this century to communicate the Decalogue to large numbers of young people is that of Lord Baden Powell. He did it by changing the imperatives to indicatives and by giving out what is called the scout 'law' but is in fact a third person description of the true scout : " A scout is . . ." This makes true 'scouthood' visible and therefore lovable. The ethical constraint involved is in fact stronger than that of the direct imperative.

Sir Geoffrey Vickers, writing about communication in economic systems, asks some questions which might well be discussed within the religious systems.

> In some ways most enigmatic of all are the problems associated with communications which move to action or which are intended to do so. A great deal of communication today takes the form of exhortation. Is it ever effective ? If so, when and why ?
>
> When the conductor rings the bell the driver nearly always starts the bus. When the foreman shouts " Come on ! Get a move on ! " the gang may or may not quicken its *tempo*. Both the bell and the shout are intended to make things move but they do not seem to be communications of the same kind. I should be inclined to say that the bell is in the indicative and the shout in the imperative mood and it is interesting that the bell has a much more reliable effect than the shout.[6]

Even the quietest preacher, if he searches his assumptions, may find that the shout (in a figurative sense) has a big place in his picture of fine preaching. Perhaps he could find a

[6] *Studies in Communication*, p. 86.

bigger place for the work of making 'Christhood' visible, and therefore lovable.

Christian Communication as an exercise in language.

To say that the emphasis in modern Christian communication should be on fastening the image to the word is not to say that the method of doing it will depend more on pictures than on speech. It does not mean, for instance, that television is more valuable than sound radio. In fact the opposite could be argued. 'Pictures', in the ordinary journalistic sense of the word, are a natural medium for factual reporting (history). The spoken word which paints its pictures in the imagination is a natural medium for giving the factual report its significance as a universal symbol (myth). So Christian communication remains in part an exercise in language. The whole man, confronted by a whole Church with a whole Gospel, that is the recipe. Music, pictures, personal relationships and a great many other things are among the ingredients, but they are no more than raw materials until combined by articulate thought. The Church must speak.

It is easy to complete this sentence by adding " in the language of today." Unfortunately the problem is not just one of using a modern vocabulary. That is usually done. *The New Yorker* not long ago showed a speed cop interrogating a clerical driver not with the traditional " Where's the fire ? " but " Whither is the conflagration ? " It would be foolhardy to accuse *The New Yorker* of being behind the times in its own land, but certainly such a joke would be out of date in *Punch*. If you want the latest catch-phrase, ask a parson.

Yet it remains true that the Church is imprisoned by conventional language—modern, intelligible, yet failing altogether to communicate any sense of the mystery about which it speaks. The associations it unconsciously evokes are those of a closed community—not even the community of Christians, but of some group or denomination within it. There is such a thing as a typically Presbyterian period, a Methodist adjective, a High Church syntax. If this seems far-fetched, examine the following quotations, which can honestly be regarded not as shocking examples of occasional lapses but as fair samples of the language of men aware of the modern world and deliberately trying to speak to it. Their background is, respectively, 'Catholic', 'S.C.M.' and 'Evangelical'.

(1) He would meditate and speak of the Holy Family at Nazareth as well as of the public life of Our Lord.

His sermons on Christmas are alive with the compassion towards all which the miracle of Christ's birth aroused in him.

(2) God is speaking to us in the very situation in which we find ourselves. Our answer is in our way of life. But if we are to understand where we are going, we must seek illumination where he offers it.

(3) When you entrust your whole life to Christ, you are not entrusting it to one who knows nothing about your life with all its problems and fears. You are entrusting it to one whose very being is Invincible Love.

None of these statements is hard to understand. There is an absence of technical theological terms, and the thoughts expressed are consistent with each other. Yet each evokes its own separate world. Only generations of living in compartments could enable men to make compatible statements with such incompatible effects. The serious consequence is, of course, that such language is valid currency only in the confined world to which it belongs. The obvious moral is that we should learn and express our faith in a much broader world than that of our present 'fellowships' with all their social, cultural and religious exclusiveness. To be 'like-minded' is dangerous.

There are some who doubt whether any statement of Christian truth really acceptable to modern ears is possible. Contemporary language is deeply influenced by the scientific attitude. A word is a symbol still, but it is expected to be a symbol for one thing, a tangible, verifiable thing at that. For words to point to that and also beyond that to something of which the thing itself is a symbol, that is not the modern way. 'Father' means one's male parent. It carries little sense of universal fatherhood and still less of divine Fatherhood.

This is a real difficulty, and one that cannot be overcome within the life of the Church alone. Christians should pray that our culture may be given writers and orators able to make the language speak on more than one level. Christian dramatists would be better employed performing this task than writing costume plays around incidents from the Bible and from Church history. When such words as 'father', 'love', 'grace' and 'mercy' carry richly symbolic overtones, the preacher's task will be very much easier.

In the meantime his tools are limited but serviceable. Dr.

Kraemer seems to regard the breakdown of communication as almost universal, but even in our 'atomised' civilization personal relationships are formed, and it is the language of personal relationships we chiefly need. Even in the twentieth century men and women manage to say to each other things which convey more than they contain. The vocabulary of love and divorce and reconciliation contains most of the words needed to speak of God's ways with men, because these too are personal. In the context of a story about human love the words of the preacher are apt to appear with surprising naturalness and validity. Here is a sentence from a novel[1] by Charles Morgan :

> She believed that the act of forgiveness, though required of friends, was not required of lovers, for love was unconditional ; its forgiveness was prospective and infinite ; by its coming to life and the inclusion of two identities in it, the whole future of each was, by the other, finally redeemed.

Take the important words of this statement out of their context, and the average reader will be incapable of giving them a definition of any theological value. Yet in their context, the pattern of the story requires them and gives them meaning. So enriched they are adequate to describe also the action of grace and the finished work of Christ.

The average human person, through his personal relationships, has experienced something of love and division. If God's reconciling work is stated in words to which that experience gives meaning, then language will be no barrier to its communication. The task is to find and use words in which the two worlds, temporal and eternal, meet, so that normal human experience illumines religious experience, and religious experience illumines normal human experience. This is not to try to limit the divine Being to our human categories, but only to see something of His ways reflected among the fragments of His broken and restored image in man. If there is in the mystical life a 'positive way' as well as a way of negation, so, too, there is in the communication of the faith a use of human language as positive symbols of the divine. No doubt there is a time to say, " God is unlike anything you know or can hope to describe." There is also a time to say, " What you know of love and integrity, you know only because your true life is hid with Christ in a God who is the perfection of these qualities. In so far as you truly know them,

[1] *The Judge's Story.*

you know God. When you speak of them you are engaged in theological discussion."

This last is surely the way to popular communication. Our words do not have to bridge the gap between heaven and earth. That has been done by the action of the Word and Spirit of God, as the Incarnation testifies. The Church's task, in Word as in Sacrament, is to take the material of everyday experience, and hold it up in such a way that God can make it a channel of divine grace. To despair of doing so is to doubt whether God has really visited and redeemed His people. In the nature of the case the experiences which are the most deeply personal will be the most highly theological, but it can be said of any part of life that if Christ can redeem it the Spirit can speak through it. Wherever there is the possibility of a Christian history, there is the possibility of a Christian myth. Where there is a story, there is a picture. And every man's life is a story.

It seems, therefore, that we need not be driven to the modern communication techniques, as though they alone could give power to the statement of the Christian message. Its true power resides elsewhere and the statement of the message in any medium must be determined by that fact. The modern media are to be received with gratitude and used with delight as providing new voices with which to utter the good news, but each voice must speak what a properly theological understanding of man and God demands. The much sought "point of contact with modern man" is provided by the divine incarnation. Many *forms* of contact with modern man are possible, from subliminal advertising upwards, but none is of use to the Christian Church unless the content within the form is that God Himself has chosen to make Himself known to the soul of man. As with other good works, Christian communication is justified by faith alone.

THE LIGHT THAT FAILED: MISSIONS IN THE OLD TESTAMENT

By John Allen Moore, Ph.D.

In tracing the history of the missionary idea it is not enough to go back to Jesus and the Apostles. God's love and redemptive purpose for a lost world did not begin with the coming of Christ, although this was its supreme expression. Even our oldest records in the Bible make it abundantly clear that God has been active as Redeemer ever since sin entered human life. They also make clear, although this fact is largely obscured throughout long periods of Old Testament history, that God is concerned for the salvation of *all* men.

Some people find it difficult to reconcile this Biblical teaching with the principle of election, which God used, and uses. The solution is to be found in the fact that election in the Bible is not primarily for salvation but for service. It usually involves salvation for the chosen one, but not always, for example, the Pharaoh in the time of Moses, and King Cyrus who is called God's 'anointed one'. God chooses those who may accomplish His purposes.

Call of Abraham. When God called Abraham to leave his pagan environment in Ur of the Chaldees and go into a new land, the call was attended by a promise: "I will make of thee a great nation, and I will bless thee, and make thy name great . . . and I will bless them that bless thee, and him that curseth thee will I curse." These were reassuring words, and the chosen race was never inclined to forget them.

In the same two verses where they are recorded (Gen. xii, 2, 3) however, there are a few more words. Of these the Jews were more forgetful. As an integral part of the call God states his purpose in it: it is not simply that Abraham and his descendents be blessed. "Be thou a blessing," said the Lord, "and in thee shall all the families of the earth be blessed." Ultimately the blessing of the chosen ones is dependent upon their being God's instruments for the blessing of all the families of the earth. On two crucial occasions in the life of Abraham when he was reminded of his call (at the destruction of Sodom and the offering of Isaac) these words, setting forth the purpose of it all, recur too. The same is true concerning the renewal of the covenant with Isaac and Jacob.

A Nation and its Mission. After the Israelites had been led out of Egypt, they found themselves in the desert, a discontented, unorganized crowd of people. This mob of ex-slaves had no high principles to guide them ; they were preoccupied with the shortage of food and water. Remembering the flesh pots of Egypt, they decided that a full stomach and a house to live in were more important that freedom, and they desired to return to their former bondage. It was a critical time. Moses, great leader that he was, felt his inadequacy. " Moses went up unto God " (Ex. xix, 3). This was to be the birthday of the Jewish nation. Here at Mount Sinai the chosen people were to receive their constitution, the laws and principles for their life as a nation. But first of all their status and function must be made clear. God reminded them, through Moses, of His mighty deliverance of them from Egyptian bondage. He had done this for a purpose. He had brought them, thought the petulant refugees, only into the desert. But in fact, God said, " I brought you unto myself."

So much for the past. What of the future ? It depends essentially upon the people. They are still to have the opportunity of being God's peculiar people, *if.* " If you will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples : for all the earth is mine ; and ye shall be unto me a kingdom of priests, and a holy nation." What a call ! The chance to be God's chief agency on earth for the achievement of His purpose. This purpose includes all the earth, the people are reminded, all of which belongs to God. The people of Israel are called to be a holy nation, a priest-nation for the world, to lead the whole earth in the worship of God. The call was accepted by the people. " All that Jehovah hath spoken we will do," they said. The covenant was made. They remained there at Sinai nearly two years, receiving God's instructions and laws for their national life.

Eventually they emerged from the wilderness and laid hold on a large part of the promised land. After a period of loose organization under the Judges they enjoyed a time of national prosperity under David and Solomon as kings.

The building of the Temple was a turning point in the history of this favoured nation. At the dedicatory service Solomon made an address to the people, then led them in a long prayer of dedication. He does not fail to pray for Israel that God will continue to bless them, forgive them, and even

fight with them their battles against their enemies. There is one grand section, however, in which the king calls upon God to hear the prayer of the foreigner also who comes to pray in the Temple, " that all the peoples of the earth may know thy name, and fear thee, as doth thy people Israel " (2. *Chron.* vi, 33).

A great prophet later reminded the people that the Temple was intended to minister also to foreigners. He declared as God's word concerning it : " My house shall be called a house of prayer for all peoples " (*Isaiah* lvi, 7). Jesus quoted these words when He cleansed the Temple. It was in the " Court of the Gentiles," which should have served to help to evangelize the nations that the merchants and money-changers had set up their petty businesses. Jesus was angered by this prostitution of God's house, and He drove them out, reminding them of the high and holy purpose of the Temple, to serve as a house of prayer for the nations.

In a Foreign Land. Following the golden age of the united kingdom there was division and decline. Finally both kingdoms were overrun and most of the people taken captive to the East. Thus, again, the children of Israel were homeless, strangers in a foreign land. Such times, unhappy as they often are, can be times of spiritual advancement. When earthly moorings are severed, one is often more ready to admit his spiritual need. When one realizes his shortcomings and his need, God can get a hearing in his heart. And so, with some of the more spiritually sensitive of the Israelites, as with many captives and refugees through the centuries, this was a time of fruitful stocktaking, repentance and rededication.

Several of the prophets emphasized the universal purposes of God, and the noblest of these utterances are found in *Deutero-Isaiah*, where God through the prophet speaks comfort to His wayward and discouraged people. He reiterates the promises and His desire to use the nation in a special way. " Thou art my servant," He says, " I have chosen thee and not cast thee away ; fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness " (*Isaiah* xli, 9, 10). Then, as always, the purpose of it all is made clear. Israel is to be God's servant in the world, " a light of the Gentiles." The theme is reiterated many times : " Ye are my witnesses."

The prophet, speaking for God, addresses the heathen also. They are challenged to come forward and present whatever their religions have to offer. " Let them bring their witnesses that they may be justified ; or let them hear and say, It is truth." The God of Israel has nothing to fear ; let the whole truth be known, and recognized by all. In the forty-fourth chapter of *Isaiah* we have the satirical picture of idolatry drawn in striking detail. A man cuts down a tree. Part of it he chops up into stovewood, then makes a fire to cook his food and to warm himself. But some odds and ends are left. " And the residue thereof he maketh a god, even his graven image; he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me ; for thou art my god." To such pitiful extremity are they driven who do not acknowledge and serve the God of all the earth but make their gods instead of castaway bits of lumber.

In view of the crass idolatry which surrounded the Israelites on all sides, the prophet's uncompromising monotheism was not a small thing. " There is no God else besides me," he cried in the name of God, " a just God and a Saviour." The prophet knew that such theology demanded missions, and he continued, " Look unto me and be ye saved, all the ends of the earth ; for I am God and there is none else " (*Isaiah* xliv, 21, 22). In the closing chapter of the book Isaiah represents God as keeping His purpose and plan ever before Him. " For the new heavens and the new earth, which I will make, shall remain before me . . . and it shall come to pass that . . . all flesh come to worship before me, saith Jehovah." This purpose will not be defeated ; those who stubbornly refuse to submit to the Lord and serve Him, thus finding their own highest fulfillment, will be destroyed. " And they shall go forth, and look upon the dead bodies of the men that have transgressed against me ; for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh."

Missionary Writings. Some of the Psalms reveal a concern for the coming of the Gentiles to God. The second Psalm records an imaginary dialogue between God and rebellious nations, who are determined to go their own vain ways along with the usual plea to Israel to be a faithful witness. " Now therefore be wise, O ye kings," God addresses the representatives of these rebellious peoples, " be instructed, ye judges of the earth. Serve Jehovah with fear . . . Blessed are all they that take refuge in him."

Other Psalms, such as 22, 47, 50, 72, 96, 98, assert the sovereignty of God over all the earth. Psalm 67 is definitely missionary. The psalmist here prays for blessing upon Israel " that thy way may be known upon earth, thy salvation among all nations." All people are called upon to praise the Lord. The same theme is beautifully expressed in the shortest of the Psalms (117), and the last one according to the arrangement in our Bible (150) concludes: " Let every thing that hath breath praise Jehovah. Praise ye Jehovah."

Two of the most intriguing stories in the Old Testament are missionary in spirit, those of Ruth and of Jonah. *The Book of Ruth* tells of a young Moabitess who was won over by the lovable character of her Jewish mother-in-law. Ruth cast her lot completely with Naomi, her people and her God. An outstanding Jewish citizen took Ruth as his wife, and they were the great-grand-parents of David, the king. The author, chiding the Jews for their narrow racialism, subtly reminds them that even King David had Moabite blood in his veins! In the charming narrative of Ruth the author shows the Jews why they might well take pride in their ancestress from another land, rather than regard such a thing as a matter for shame, which was the usual attitude among them. God would surely be pleased with such converts and desire that there be more Naomis who could win them with love.

The *Book of Jonah* is even more striking as a missionary appeal. It is a stinging rebuke to the exclusiveness of the Jews who were indifferent to the spiritual condition of other peoples, except that they positively desired the destruction of their enemies among them. Instead they should be the willing heralds of God's grace to other nations, even those they did not like. This moral is not stated outright in the *Book of Jonah*, but its meaning is clear.

The Jews had suffered greatly at the hands of the Assyrians and it was an unwelcome call to the prophet when God commanded him to go and preach to the people of Nineveh, the Assyrian capital. He would not mind delivering the message of doom except that, knowing God as he did, he feared that in case the Ninevites repented, God would forgive them and not destroy their city. So he refused to go. At that time the Jews were not a sea-going people, but Jonah braved a long sea voyage to the farthest known point in the opposite direction in order to renounce his call in the most decisive way possible. His misadventures with the great fish, however, won him to reluctant obedience. True to the worst fears of

the reluctant missionary, his simple announcement of God's judgment on Nineveh led to repentence and the city was saved. Jonah was unhappy and fretted at God like a spoiled child. Jonah (and the Jews as a whole) were so far from understanding and joining in the redemptive purposes of God for a sinful world.

The usual attitude among the Jews, even the most religious of them, was that they were the chosen nation, more deserving of the favour of God than others. Their function was to enjoy this privileged position, perform the required ritual, obey the letter of the law unless they could find a loophole in it, and keep themselves proudly separate from the Gentiles. One has to search assiduously in most books of the Old Testament to find any indication that the Jews recognized and accepted their responsibility to share their knowledge of God with other nations. God had intended that they should be " a light to the Gentiles." They were, by and large, a light that failed.

Not that they failed entirely. The most pious Jews took very seriously the call to remain a people apart, keeping the law of God. This was necessary before they could become God's missionary nation to the world. Nor was it an easy task, surrounded as they were by heathen religions. They had the immediate task of educating their children in the fear of God and leading the people in acceptable worship. Religious instruction and worship in the home was basic for the transmission of the faith to each new generation among them. The Temple in Jerusalem was of course regarded as the proper centre for worship and the only place where sacrifice was to be offered. The synagogue, when it developed, helped to meet the essential need for a local place of worship and instruction. As colonies of Jews grew up in the various Gentile cities throughout the Roman Empire, their synagogues attracted the attention of outsiders, and thus served an unplanned missionary function.

Actually the Jews had never denied, in theory, that foreigners might be converted to the true faith. They made provision for the 'resident alien', who lived in their land and respected their God. Also for the 'God fearer', according to later terminology, who accepted the faith without undergoing the initiatory rites and becoming a Jew. Finally there was the full proselyte, who submitted to circumcision and baptism by immersion and presented an offering in the Temple. These last were then considered Jews, although perhaps of inferior status to those of the Jewish race.

In the period immediately preceding the ministry of Jesus many of the Jews seem to have begun to take seriously the duty to spread their faith. In the second century B.C. Galilee was still considered heathen territory, while at the time of Christ it was entirely Jewish. Harnack estimated that in the first century A.D. there were more than four million Jews scattered throughout the Roman Empire whose total population was about sixty million ; many of these were proselytes or their immediate descendants. Jesus spoke of the proselytizing zeal of the Pharisees (*Matthew* xxiii, 15). He did not rebuke them for the zeal but for their hypocrisy in this as in other religious activities.

The New Israel. We must not under-estimate the achievement of the Jews in preserving their nation and their law. Jesus himself was born into this nation and trained in this law. All His earliest followers were Jews. The first Christian church was Jewish. It remains true, however, that the Jews in large part failed God in the purpose He had for them. They did not become, directly, " a light for the Gentiles " throughout the world. They never became really missionary in spirit, even during the relatively brief period of proselytizing zeal, when Jewish exclusiveness was considerably relaxed.

When the crucial decision came to be made almost all the Jews, including their religious leaders, rejected Jesus as the Messiah ; and this disqualified them from further fulfilling their divinely-given function. We have seen that the call of Israel was in the form of a covenant, meaning that it was conditional. The Jews had failed to keep their part of it, so the covenant was broken. They could no longer claim to be the peculiar people of God. His purpose, universal redemption, remained, but He chose another instrument for its realization. Jesus said to the Jews : " The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof " (*Matt.* xxi, 43).

This new 'nation', God's witness in the world, is the Christian Church. Peter writes to the persecuted believers of his time that they are " an elect race, a royal priesthood, a holy nation . . . who in time past were no people, but now are the people of God." He makes clear also that they are to be " a people for God's own possession," in order " that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." As always, the purpose of God to bless all is central, not the aggrandizement of one proud

group. The author of *The Revelation* writes similarly to the churches : " Jesus Christ . . . made us to be a kingdom, to be priests unto his God and the Father " (i, 6).

The missionary purpose of God is the heart of Old Testament revelation as of the New, but the chosen people largely failed to embody it. It is not they alone who have failed in this, and there is even less excuse for the Christian.

* * *

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CHRISTIANITY AND COLONIALISM IN BRITISH EAST AFRICA

By John Ferguson, M.A., B.D.

Serious contact between Europe and East Africa dates from the middle of the nineteenth century, and its great inspiration was David Livingstone. Christian missions had worked on the west coast since the beginning of the century. But West Africa proved uncongenial to the white man, and attempts to penetrate the continent's dark heart from that side were early abandoned. Livingstone's journeyings, together with the more demonstrative escapades of Stanley, opened up possibilities from the opposite ocean ; as knowledge of the east grew it plainly offered a more attractive field of work. The missionary societies were stimulated by the explorers, themselves in their enterprises often activated by the desire to spread the Christian gospel. The societies took fire ; excitement rose, and catchphrases such as " a chain of missionary stations stretching across Africa from east to west " fitted well the mood of nineteenth century optimism.

Aristotle said that wonder—curiosity—lay at the root of philosophy, and a great British mountaineer when asked why he wanted to climb Everest replied, " Because it's there". If we are tendentiously tempted to attribute the lowest motives to those who set on foot what we now see as European colonialism we do well to look at Everest, and remember what a mighty force the challenge of curiosity can be in human affairs. These first beginnings of European intervention in East Africa arose out of a curious combination of exploratory ambition and hunger for souls. Trade followed the Cross. Livingstone's " Christianity and Commerce " was not ignoble ; he hoped to see the growth of commercial relations beneficial to all involved. The story is not a simple melodrama of villainous exploitation, but a complex romance of diverse plots diversely motivated. The action becomes entangled with the " Scramble for Africa." Forces were pushing down from Egypt and the North. Germany was occupied in Tanganyika. The French looked menacing. Dispute flared up between Christian and Moslem ; worse still, Catholic and Protestant were in conflict with one another, a conflict partly theological, partly, it is to be feared, political. The flag was involved, in the wake of trade. The comparative purity of the early enterprise was sadly sullied. Yet there remained with the Europeans intervening a dominant desire to put down the

slave trade which was carried on by Arabs to a sorry tune of African suffering. Uganda and Kenya came under formal British protection in 1893 and 1895 respectively, and Tanganyika was mandated to Britain under the League of Nations in 1920, and subsequently incorporated into the Trusteeship system of the United Nations.

Tanganyika was, in fact, introduced to Europe by the British explorer Burton ; he was followed by Speke, Livingstone and Stanley. It was due to the remarkable activities of Karl Peters, who visited the territory in 1884 and concluded treaties with a number of local chieftains, that Germany was able to establish a protectorate in the following year. The German authority was not unchallenged, and in 1905 a serious revolt cost some 120,000 African lives. Under British administration, however, the territory has thrived. Cynical comment might suppose that international accountability had something to do with it. However that may be, recent developments fostered by one of the outstanding proconsuls of our generation, Sir Edward Twining, mark out Tanganyika as a happy oasis in a desert of doubt. When an African chief, Kidaha Makwaia, can say " It would be a very bad thing for Africans to lose the great advantage which White settlement has brought to this territory. But White settlement would not be secure if the great mass of Africans came to feel that they were being denied fair play. It is as much in the interests of the Whites as of the Africans to see that they are fully considered," and when a prominent white settler, Eldred Hitchcock, can say " It is my view that an imposed White leadership is today an anachronism and will surely defeat its own objects. Leadership, whether by Europeans, Asians or Africans will emerge on its own merits," there is testimony to a remarkable sense of understanding, toleration and confidence. Many factors have gone to creating this. There is, for example, the whole position of the Europeans. In Kenya there are some 42,000 Europeans to 5½ million Africans ; in Tanganyika only 15,000 to 7½ millions. The Europeans have not the same dominance ; further they have not the same landholding interests that the Kenya Europeans claim. On the African side the development of 'indirect rule', whereby the existing tribal structure was maintained and, so to speak, mediated to the central government, though it has been criticised as an attempt to block westernisation, has led to greater social stability, and has meant that the present process of growth towards self-government is in advance of African demand. The principle which is now being brilliantly

applied with almost universal acceptance is that of parity of representation of the three racial groups, African, Asian and European. The appeal of this formula is obvious, and it might well be applied elsewhere, but care must be taken that it does not crystallize into a dogma, or that which is at present an instrument of progress might in changed circumstances become a Maginot Line of reaction.

Other factors have helped. Not least has been the quality and quantity of recent economic development. Standards are still in many respects low, but the economy is steadily expanding and offers steadily increasing opportunities for all the communities. It is basically agricultural, and this has helped to maintain social stability ; the social dangers when tribal life breaks up under the impact of city development without new standards replacing the old have been avoided. The nature of the agriculture means that the Europeans are engaged in company administration rather than land-owning, and offers growing possibilities for the African communities in a field which incidentally offers a valuable training-ground for administration of all sorts. The main crop is sisal, and Tanganyika in fact exports one third of the world's supplies. Coffee, another important product, is grown by the wealthy Chagga tribe on the slopes of Mt. Kilimanjaro with great success. The coffee-growing is a co-operative enterprise, and it has owed much to the wise counsel of its secretary, a Yorkshireman, A. L. Bennett ; apart from him it is an all-African organization. It should be added that in other parts there exist famine conditions owing to endemic water shortage. The most practical capital expenditure which Britain could make in East Africa would be to improve water-supply. Such a project would have enthusiastic African support. It would release from bondage millions of women and children who spend their whole lives carrying water. It would raise standards of living and hygiene. The Romans knew the civilizing effect of water supply. We need to re-learn the lesson for Africa.

In Uganda Speke and Grant discovered the astonishing kingdom of Buganda, today one of the four provinces within the Protectorate, then an independent realm of high authority, prosperity and culture. The Kabaka Mutesa I was a man of despotic power who, like Augustus at Rome, was in his younger days bloody and tyrannical, but grew in dignity and maturity. When Stanley arrived there in 1875 he found him ready for the challenge of Christianity. Mutesa's motives were no doubt mixed. He did not fear any threat from Europe, but was

impressed by what he saw of European civilization. " He is ambitious " noted Stanley " to imitate as much as lies in his power the ways of the white man." On the other hand, he was afraid of danger from Egypt in the North, and the growth of Moslem influence might be perilous. But, though these were factors, there is no reason to doubt the sincerity of his words—" Listen to me : The Arabs and white men behave exactly as they are taught by their books, do they not ? The Arabs came here for ivory and slaves, and we have seen that they do not always speak the truth, and that they buy men of their own colour and treat them badly, putting them in chains and beating them. The white men, when offered slaves, refuse them saying : ' Shall we make our brothers slaves ? No, we are all sons of God.' I have not heard a white man tell a lie yet. . . . Though we deal in slaves, it is no reason why it should not be bad ; and when I think that the Arabs and the white men do as they are taught, I say that the white men are greatly superior to the Arabs, and I think therefore that their book must be a better book than Mohammed's, and of all that Stamlee has read from his book I see nothing too hard for me to believe." Stanley (Mutesa called him Stamlee), encouraged by this, wrote appealing for missionaries ; the sort of man he wanted was a practical tutor who could teach the people, not tied to a particular sect, nor representing a single nation, but liberal in principle and practice.

What followed was a sorry indictment of Churchianity. The missionaries when they came were divided among themselves, Protestants and Catholics ; they were associated with national interests, British and French, with some Belgian and German as well ; and they were involved in politics, not always healthily. The Church Missionary Society was perhaps right to intervene with the Foreign Office in order to check the danger from Egypt, though it is significant that once the threat was withdrawn Mutesa's interest in the missionaries also declined. As to their internecine disputes, Roland Oliver comments "From the earliest days unedifying scenes took place at the court, where the missionaries of Christ accused one another of lying, and denounced each other's doctrine with rigour attributable only to the grossest ignorance of each other's language and religious traditions." The culmination of this unworthy tale was religious war fought out between Protestant and Catholic at Mengo Hill in 1892. So far were the white men from living by their Book. So was a great opportunity lost.

Mutesa's death in 1884 and the accession of his son Mwanga meant the break-up of the Buganda empire in riot and revolution. Mwanga himself was by turns Moslem, Catholic and Protestant; in all he was anti-white. His reign determined the submission of Uganda to European interests, and determined also that the controlling power should be Britain. In the 1870s there had been formed the Imperial British East Africa Company, whose principal rival was the German East Africa Company. The Berlin Agreement of 1890 gave the Germans the right of operation in Tanganyika and the British in Uganda. The East Africa Company, however, was in financial difficulties, and only intensive advocacy by Lugard (for good or bad, the great pioneer of " indirect rule ") led to the British Government accepting responsibility for the Protectorate in 1893. The following years were years of disturbance, and it was not until 1900 that an ordered settlement was reached. This was the year of the fateful agreement, which established Buganda as one of the four provinces of administration, but with a privileged position. The Kabaka, his ministers and parliament have under the agreement control of the internal administration of Buganda, but before their decisions can be applied in practice the Kabaka must consult with the Protecting Power and " shall in this matter explicitly follow the advice of the representative of the British Government." It was for his failure to fulfil this that the Kabaka was banished in 1953. It is clear that he was legally in the wrong, but clear also that the enforcement of the 1900 agreement was injudicious, and that the British authorities had under-estimated the strength and extent of African support for the Kabaka, and the degree to which the stability of Ganda society depended on the presence of the Kabaka. The situation was not helped by the ignorance or actual misinformation of the British House of Commons, nor by the hardening of political party ties which tend to squeeze out objectivity of judgment. One necessity in all these problems is a well-informed public opinion and people who will look at each situation on its merits rather than as an opportunity to attack or to justify the party in power.

Meantime there has been important development of Legislative and Executive Councils for Uganda as a whole. These were initiated in 1921. By a decision of 1955 the Executive Council now comprises the Governor and 14 members. The new decision introduces a ministerial system of government with strong African representation among the Ministers. The Legislative Council has been doubled in size and its African

membership increased to 30. The Governor acts as chairman. There are 30 representative members (18 Africans, 6 Asians, and 6 Europeans) and 30 members on the government side (12 Africans) including the 5 Ministers and 2 Under-Secretaries, and a group of back-benchers free to vote as they will except on a motion of confidence.

Uganda presents a situation in many ways unique. Perhaps nowhere in colonial expansion were the British faced with an order as strong as Mutesa's Buganda empire. It followed that Uganda offered a natural field for the development of Lugard's conception of " indirect rule," whereby the Protecting Power sought to maintain rather than transform the existing institutions. This was carried on by Lugard's disciple Cameron in Tanganyika, and later by Mitchell in each territory in turn. Not that there have not been many changes. As Colin Legum puts it :

> They have thrown overboard their tribal religion and gods ; their traditional pattern of social and family life ; their subservience to autocracy, and their land customs. They have willingly exchanged their old pastoral ways for a cash economy ; avidly pursued education ; enthusiastically accepted Christianity ; and have sought to dress and house themselves in the manner of Europeans. On the other hand, they have clung tenaciously to their own system of government, and resisted exotic political constitutions. They have accepted opportunities for their own economic advancement and for acquiring new technical skills, but have remained suspicious of large-scale industrialization. They have converted themselves from peasant farmers into independent landowners, but have resented any change in land laws that would help outsiders to acquire a stake in the land. They have encouraged tens of thousands of African immigrants to come and work as their labourers, but have protested against non-African immigrant settlers.
>
> Always they have tried to pick and choose ; to make up their own minds about which new influences to admit and which to reject. They have chosen the protection of the British Crown, co-operated with the British Raj, and developed a healthy regard for British justice. But they have repudiated every attempt to promote closer relations with their neighbours in the British colony of Kenya, and the trusteeship territory of Tanganyika. And, above all, they have clung to, even strengthened, their old tradition of Ganda nationalism.

> And so, behind the façade of equilibrium and tranquillity, of prosperity and friendliness, there always lurked suspicion and uncertainty. Journalists and travellers have frequently come away from Uganda with glowing accounts of the " Happy Kingdoms of Uganda." The Protectorate has been cited as the outstanding example of successful colonial experiment in East Africa. In one sense this is true ; but it is an assessment that fails to penetrate to the deep currents of doubt running under Ganda attempts to adjust to new forces of change produced by the impact of the West on their tribal society."[1]

The story of Kenya is in its origins subsidiary to that of Uganda, though it has developed with startling divagation. To the first explorers this great terrain, more than twice the size of Uganda, appeared desolate and almost empty ; it was the area which had to be crossed in order to reach the Buganda kingdom. In 1896 the British government began the project of a rail link between the coast and Uganda to facilitate communications and make resistance to the slave-trade more efficient. It was difficult to get African workers on the railways, and so Asians, Hindi, Pakistani and Chinese were imported to Nairobi to provide the labour, thus creating a considerable complication in the colony's later development. The completion of the railway proved more difficult than had been expected, and in order to give adequate justification for what had been done it became economically desirable to develop Kenya itself. The driving force behind this development was Lord Delamere. It is true that the white settlers in Kenya have often spoken and acted unwisely and uncharitably. It is equally true that their original intentions were good, and the picture of the Kenya settler as a grasping exploiter is mere caricature. In point of fact Delamere lost a fortune in trying to release the agricultural possibilities of the Highlands, and so far from the white men seizing avidly upon the opportunities for gain there was great difficulty in persuading settlers to come at all. This difficulty led to the encouragement of settlers from the soldiers returning after the Boer War. Some of these were ne'er-do-wells and the impact of Britain on Kenya suffered in consequence. Further friction arose out of a genuine misunderstanding. By Kikuyu practice, land is the property of the tribe and therefore inalienable. When the settlers paid for the land they occupied they thought they were acquiring the right of possession—which was not, in fact, possible under Kikuyu custom. But the Europeans,

[1] C. Legum, *Must We Lose Africa?* pp. 46-47.

having bought the land in good faith and developed it out of all recognition, were understandably unwilling to relinquish it in its developed state to claims which must have seemed of very dubious propriety and legality.[2]

The most important African tribes in this area were the Masai and the Kikuyu. The Masai were predatory and nomadic warriors without settled institutions, the Kikuyu by comparison more settled but weakened by the raids of their militaristic neighbours, and by devastating pestilence. The weakness of African society and the economic power and eventually the comparative numbers of the European immigrants ensured the dominance of the European element in political developments. The immediate result of this was baneful; the African tribal structure was disastrously upset, and the rift between black and white grew wider than elsewhere in East Africa. It is however possible that present familiarity with Western political practice may, given goodwill, lead to healthy political development in the future, and that though African interests in Kenya seem at present subservient it is possible that they may develop more rapidly than in territories which appear at first sight more favourable to such growth.

There has long been an aspiration towards a more liberal policy, and as long ago as 1923 the Kenya White Paper asserted the paramountcy of African interests (later explained away), while the Morris Carter commission of 1934 went far to give security to the native African. There are in fact tribal reserves where the Africans are confirmed in tenure of their land. Unfortunately the land in these reserves is probably naturally inferior to that which the Europeans have developed on the highlands. Certainly African farming methods have caused it rapidly to deteriorate. The glaring contrast where the Kikuyu land abuts on the European estates is not mitigated to the African by indictment of these methods and has been one factor in recent discontents, especially in view of the political alertness of the Kikuyu. Another has been the whole process of detribalization. Christianity indeed has not made a wholly happy impact on the Africans of Kenya, any more than it did in Uganda. The insistence on monogamy without solving the social problem of the cast-off wife, and the weakening of tribal society without its replacement by a firm alternative have created serious problems. Individuals who have adopted Christianity have found in it a rich fulfilment, but socially the new religion has brought difficulties which its

[2] L. S. B. Leakey, *Mau-Mau and the Kikuyu*, pp. 63-67.

exponents have not always faced. Further, whereas in Uganda the Church of England became virtually a State church, and Christianity is represented by the Church of England and the Roman Catholics almost exclusively, in Kenya there has been a vast proliferation of sects. The consequence has been the occasional outbreak of movements, in religion either overtly pagan or blending a superficial Christianity with primitive paganism, in politics independent and anti-white, in temper violent. Mau-Mau is the latest of these. Its bestial religious ritual is a flagrant repudiation of Christianity, and it has perhaps been sustained by economic dissatisfaction. But it should be noticed that its grossest excesses have been committed against Africans not against white men, and the deepest honour is due to the simple Bible Christianity of many Kikuyu which has enabled them to stand firm against the Mau-Mau and meet the violence of its atrocities with a love which eschews violence.

It should perhaps be added that the official measures against Mau-Mau have at times been unwise in their extremism. The contrast between the death-penalty imposed on an African for carrying a single round of ammunition, and the very mild treatment accorded to British soldiers for endangering the lives of Africans by maltreatment or perjury, cannot be regarded as civilizing, and the injustices of operation Anvil (the unconditional detaining of 60,000 Africans, many of them admittedly innocent) led to forthright public protest by the Moderator of the Church of Scotland in Kenya. To say this is not to minimize the abominable nature of Mau-Mau. It is to assert that the only ultimate answer to violence lies in moderation, and to stress the need for the witness of Christian integrity within the situation.

Despite the State of Emergency which caused the conference of all races on constitutional advance scheduled for 1953 to be postponed, there have wisely been steps taken to broaden the basis of government. The new instrument of government is a Council of Ministers comprising the Governor, Deputy Governor, six official members, and six unofficial (three Europeans, two Asian, and one African). The Executive Council adds to these one Arab and two Africans, and the constitution provides for the appointment of not fewer than three and not more than five Parliamentary Secretaries (one Arab, two Africans). Meantime local Native Councils with a majority of popularly elected members have been developed since 1924, and in 1950 were reconstituted as African District Councils with wider powers and responsibilities. These have

been valuable training-fields in government for the Africans, and have proved in themselves useful instruments of local government. They have wide authority in public health, education, agriculture, water supply and transport, and though the District Commissioner is generally the official chairman, the African vice-chairman presides as a rule. The Legislative Council has seen a steady growth of African representation. Before 1948 this consisted of two members; between 1948 and 1952 there were four, and since June 1952 there have been six representative Africans in addition to those nominated by the Governor. The Legislative Council at present consists of the Governor as President, a Vice-President who acts as Speaker, eight ex-officio members, eighteen nominated members (from all communities), twenty-one elected members (fourteen Europeans, six Asians, and one Arab) and seven representative members (one Arab, six Africans). More recent proposals provide for a direct African vote for their legislative representatives. The qualifications —education, income or property, service, seniority, higher education, legislative experience and meritorious service—are such as to enfranchise about half the Africans in the colony. There is also the doubtful expedient of plural voting, and a loyalty test for members of the Kikuyu, Embu and Meru tribes.

In Kenya the problems of a multi-racial society are more acute than anywhere in East Africa. The 1923 declaration asserted the pre-eminence of African interests, and this is equitable, for the Africans considerably outnumber the other communities. But those who suggest that the Europeans should withdraw from Kenya are speaking unrealistically and indeed irresponsibly. The predictable future of Kenya is as a multi-racial society. Constitutional development is moving along the right lines, though it may be that there is insufficient guarantee for the future, and the parity formula of Tanganyika may well find its application in Kenya.

In all this we have been looking at the three territories in isolation, and focussing attention on political development. In June 1955 there was published the Report of the Royal Commission on East Africa. This report, a document of major importance, came out at a point when political fever was at its height, and distracted attention away from politics to economics. It drew notice to the harsh economic realities of the present and the equally harsh future prospects unless there were dynamic change, and asserted that economics must be the centre of the picture if East Africa is to attain fulness

of life. It is possible to give only a brief summary of its often detailed recommendations. The report holds that tribal land tenure and the shortage of markets are the major obstacles to outgrowing the subsistence economy prevalent over most of East Africa. It cites the need for capital investment in East Africa from outside, for improved communications and for the exploration of mineral resources. Wages are low, and based on the needs of a single man. The report accepts the principle of a family wage, but looks rather to a general rise in city standards as a result of a rise in peasant earnings; this in its turn depends on the more efficient use of the land by methods suited to local conditions. Economic advancement, it believes, would be further fostered by extending the activities of the Indian traders from town to country. This last pronouncement is characteristic of the way in which the report subordinates social problems to economic needs. The main body of the report ends with the words:

> The problems before East Africa are part of a wider context. . . . The situation demands a policy which can replace mutual fear by mutual hope. We view it as a new challenge in the world, demanding new approaches. We think that our recommendations fit in with this wider context and we hope that other nations in the Commonwealth, and indeed in the world, will contribute their personnel and their resources to the developing peoples of East Africa.

Implicit throughout the report is the need to treat the three territories as an integrated whole. The White Paper of 1927 had long before stated that " various developments point to the necessity for some closer union between the administrations " and pointed to the actual existence of identical (or rather, by a *lapsus calami*, 'identic') customs tariffs in the three territories as well as customs and postal union between Kenya and Uganda. Among advocates of the principle of federal unity stands a man of the authority of Sir Philip Mitchell. In fact the East African High Commission has existed since 1948; it came into being in the sheer necessity of the situation, to co-ordinate the common services of the three territories. Similarly the East African Central Assembly links representatives of the three Legislative Councils, and numerous committees subserve the general principle of integration. Any closer political link is for the moment out of the question. There is too much suspicion of Kenya in the other two territories. Nairobi would be the obvious commercial and administrative centre of such a unified federation

whether on grounds of siting and communications, or of experience and commercial acumen. But in Kenya white interests predominate more than elsewhere. Their pronouncements have at times been irresponsible, and their support of 'partnership' is interpreted to mean a permanent condition of senior and junior partnership. Discrimination is too widely prevalent. The colonial government in Kenya has on the whole a good record, but there is real reason which makes the Africans suspicious of the white settlers. The Ganda argue that the political development of Nyasaland has been hampered by an imposed and unwanted union with the Rhodesias, and they do not intend to be caught in the same way. It is certain that any similar scheme in East Africa will need very careful constitutional safeguards for the Africans, and probably also definite guarantees of future development, which on the whole the administering Power has been loth to give. It is equally certain that the economic needs of the territories hang together, and already we have seen an agreement to export power from the Owen Falls hydro-electric scheme to Kenya. Any attempt to impose unity would meet with bitter opposition. For the moment it will be best to foster such measures of unity as are to the benefit of all concerned and acceptable to African opinion, on an *ad hoc* basis.

From all this certain conclusions are forced upon Christian citizens of Britain.

First the story of Christianity in East Africa is not altogether a happy one. Christianity has been associated with violence, partisanship, intolerance, and social instability. Of course this is not the whole story, and it would be possible to quote examples of sacrificial living and liberal understanding, and to show what the missionary societies have accomplished in education and hygiene. It remains true that the Africans need the example of a Christianity which is not sect-ridden, and in which personal integrity finds its fruits in social relevance. The Quaker team at present working among the Kikuyu has done something to this end; there is room for much more. As Dr. Leakey puts it :

> A major challenge exists today for all Missions and all true Christians in East Africa ; unless they can show that the teaching of Christ, rather than the various doctrines and dogmas of their respective churches, is the fundamental thing in their lives, and unless they can win the Africans back to a simple Christian faith, the pseudo-Christian teaching of many of the Separatist Churches will cause the gravest difficulties and provide fertile soil

> for subversive movements, movements which will be even more dangerous for the masses of Africans than for the white man.[3]

Secondly the Dow Report has made abundantly clear the economic necessitude of East Africa. Whether formally or informally we stand as trustees to the Africans. Unfortunately East Africa needs European capital with more urgency than European capital needs East African markets. Capital expenditure in East Africa from this country will be altruistic ; it will mean that our own washing machines and television sets will be slower in forthcoming. It is the responsibility of the Christian community to declare not merely our willingness but our wish to do without our economic privileges for the sake of the economic necessities of others. In particular we would draw attention to the urgent need for considerable expenditure in order to improve the water supply, and believe that this should have high priority. Prof. Arthur Lewis has some forthright words on the need for economic development :

> Our sights are too low. The idea that British Colonial Africa should receive, by gift and loan, private and public, an annual inflow of £100 million will seem fantastic to most of those who participate in governing Africa. But what else does Britain mean when she says that her object is to promote rapid development in Africa ? For this purpose £100 million a year (£2 a head) is modest and conservative. If Britain cannot afford to develop Africa, or does not mean to, it is only honest that her statesmen should desist from making promises which they will not carry out.[4]

It is the duty of Christian citizenship to see that the promises are carried out.

Thirdly we believe, here and elsewhere, in the brotherhood of all men and stand firmly against racial discrimination of any kind. We therefore welcome the development of African administrative experience whether through traditional institutions as in Buganda or fresh councils as in Kenya. In national development the Tanganyika parity formula offers a line which is constructive and positive, and seems acceptable to all concerned, though it should not necessarily be regarded as finally determinative. In all talk of closer union between the territories, while there are obvious economic advantages, we shall do well to scrutinise carefully the movement of African opinion. We believe that people matter even in their prejudices, and to

[3] L. S. B. Leakey, *Mau-Mau and the Kikuyu*, pp. 113-114.
[4] In Lewis, Scott, Wight and Legum, *Attitude to Africa*, p. 75.

impose a course of action on those who are unconvinced, however certain we are of its rightness, savours more of Bolshevist than Christian methods.

In all, the statement of the Secretary of State for the Colonies in December 1950 offers a clear and sound policy in East Africa. The basic principles which he outlined were:

> (1) that the objective is self-government within the Commonwealth ;
>
> (2) that self-government must include proper provision for all the main communities who have made their homes in East Africa, care must be taken to safeguard the proper rights and interests of all the different communities, and future policy must be worked out in full consultation with those who belong to the territories ;
>
> (3) that Africans must be helped forward along the path of political, social and economic progress so that they may take their full part, along with the other sections of the community, in the political and economic life of the territories ;
>
> (4) that when Africans have reached that stage and the other communities feel secure as regards their future in East Africa a state of mutual confidence and harmony can be hoped for which will provide a sound basis for a government in which all sections can participate ; in the meantime it is essential that His Majesty's Government in the United Kingdom should continue to exercise ultimate control and it is their firm intention to do so while encouraging all reasonable freedom of action by local governments.

That defines well our trust, and Sir Philip Mitchell has put the choice before us with poignant lucidity :

> If that trust is honourably and well discharged it will succeed ; I want to underline that—*it will succeed* ; that is to say that there will be created here in East and Central Africa a Christian civilization, tolerant of course of other faiths, with 'equal rights for all civilized men' as its major political principle.
>
> If that is not attained, then the result is certain to be chaos and destruction and their inevitable successor—tyranny, and there will be no place for civilized man. The choice before the people of our race in Africa, is, indeed,

to civilize or to perish ; self-interest is on the side of the angels.[5]

[5]Sir Philip Mitchell, *African Afterthoughts*, p. 220.

APPENDIX I

ECONOMIC GROWTH IN EAST AFRICA (in £1,000)

	IMPORTS		EXPORTS		MINERAL PRODUCTION	
	1925	1951	1925	1951	1925	1952
TANGANYIKA ...	2,630	28,121	2,826	40,346	87	1,948
KENYA ...	8,495	53,867	7,933	27,361	3.5	1,901.2
UGANDA ...		22,138		47,443	21	301

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BLAKE'S VISION OF THE DIVINE MAN

By J. H. Bodgener, M.A.

The pre-eminence of Blake as a poet, particularly as a lyrical poet, has never seriously been challenged. But as a creative writer exercising a profound influence over life as well as art he has not, until recently, been recognized, save by a discerning few. It is not therefore surprising that he should have been disregarded by savants and philosophers in the eighteenth century. For who pray was he, a single, obscure individual, presuming to withstand and re-direct the prevailing current of ideas and opinions ? Who would be likely to recognize a poor struggling engraver as the bearer of tidings of ineffable things, gifted with perceptions nearer reality than those of Bacon, Newton and Locke ?

Now that as a result of scholarly researches over the years his compositions, even his long and obscure poems, have yielded to interpretation, the dictum of Evelyn Underhill may not seem exaggerated when, at the end of her book *Mysticism*, she writes of Blake as " the greatest mystic of all time " and as " an impassioned Christian." Impassioned he certainly was, but whether to be accepted as a great Christian mystic may best be decided by considering the nature and content of his Vision.

Mystical poets have to be read between the lines : even so they can be comprehended only in part and by those enjoying some affinity with them. Also they need to be approached as individual persons inseparable from their art ; and particular attention should be given to any incidents that, like straws upon the surface, indicate the flow of the current. Infancy and childhood are periods that sometimes provide examples of almost preternatural moments of spiritual awareness, as for example, the early years of Wordsworth, John Henry Newman and Baron von Hugel. Theophanies abound in Blake's childhood. There is the well-authenticated account of a tree seen by him in a Peckham Rye garden with its branches bespangled with the bright wings of angels. One of his early poems, written when he was fourteen, is suffused with the mystical spirit,

> How sweet I roam'd from field to field
> And tasted all the summer's pride. . . .

There is also in this youthful verse a sense of being exposed in a " dangerous world," full of snares and concealed dan-

gers. Previously he had a painful experience of those who were enemies of his vision, for racing home to tell his parents about his ecstacy at Peckham, he was roughly rebuffed and threatened with punishment. Evidently the shadow of that memory fell on his path when chanting the splendours of summer. He must be on his guard against the snares of genteel and polite society—

> He caught me in his silken net
> And shut me in a golden cage.

Songs of Innocence is full of perfect lyrics and we are transported to a world of translucent light where all is pure, simple and innocent. In the piece entitled *Little Lamb who made thee* we have an anticipation of *The Lamb of God* which later was to become a conspicuous image in the Prophetical books. A notably striking Christian poem in this group is the almost too familiar *The Divine Image*, containing the lines

> For Mercy has a Human heart
> Pity a human face

and

> . . . every man, of every clime
> That prays in his distress,
> Prays to the human form divine
> Love, Mercy, Pity, Peace.

The appearance of this poem so early would seem to indicate some guidance, for though so simple in expression it contains the essence of his belief in the fundamental doctrine of the Incarnation to be developed more fully later in life.

Auguries of Innocence opens with a quatrain often quoted as an example of the poet's mysticism—

> To see a World in a Grain of Sand
> And a Heaven in a wild Flower,
> Hold Infinity in the palm of your hand
> And Eternity in an hour.

The idea of " God contracted to a span " is of course almost a commonplace among mystics, but one wonders if Blake had dipped into *The Revelations of Divine Love* by the Lady Julian of Norwich of the fourteenth century and read there—

> Also in this He shewed me a little thing, the quality of an hazel nut in the palm of my hand. I thought ' What may this be ' ? And it was answered thus : It is all that is made.

> I saw God in a point . . . by which sight I saw that He is in all things. . . .

It is however in the concluding lines of the *Auguries* that Blake categorically and dogmatically confesses his belief in the Divine Humanity and comes down firmly on the side of orthodoxy—

> God appears and God is Light
> To those poor souls who dwell in Night,
> But does a Human Form Display
> To those who Dwell in realms of day.

Chesterton's comment is all sufficient—

> God is merely light to the unenlightened. God is man to the enlightened. We are permitted to remain evolutionary or pantheistic until the time comes when we are worthy to be anthropomorphic.

Sometime after the publication of *Songs of Experience*, when Blake was thirty-seven, he began to turn away from his headlong rebellion against domestic and social repressions and tyrannies to a concentrated study of the inner man of the heart. He did not at any time renounce his struggle for the enlightenment and betterment of the oppressed classes ; but he began to dive deep into the unfathomable regions of consciousness, which philosophic mystics describe as the fund and ground of life and being and the meeting place of God with man. Explorations within this dimly lit Vastness are suggested in all his *Didactic and Symbolical* writings but particularly in *The Four Zoas*, *Milton*, and *Jerusalem*. The composition of these strange mythological works coincides with the darkest and most tempestuous years of his life—

> I have indeed fought through a Hell of terrors and horrors (which no one can know but myself) in a divided existence ; now no longer divided nor at war with myself, I shall travel on in the strength of the Lord God, as poor Pilgrim says.

It has well been said that the saints do not contradict one another. It might also be said, that as a result of individual explorations in the depth of religious consciousness the mystic sometimes discovers something new to add to the general knowledge of spiritual experience. Blake shares with others a dauntless and ceaseless endeavour after " That which is "—to borrow St. Augustine's words ; and it may be claimed that he has greatly enriched and invigorated religious life and thought as a result of his glimpses and insights into reality.

This appears not only from his repeated affirmations of " the Divine Humanity " of Christ but the content poured into that idea—

> I am not a God afar off, I am a brother, within your bosom I reside, and you reside in me.

In the *Four Zoas* attention is directed to the Universal character of the Vision—

> Four Mighty Ones are in every Man ; a Perfect Unity
> Cannot exist but for the universal Brotherhood of Eden,
> The Universal Man, To Whom be glory Evermore.

The relationship of brotherly love is stressed—

> Mutual in one another's love . . . . .
> We live as One Man : for, contracting our Infinite senses,
> We behold multitude ; or, expanding we behold One Man
> We call Jesus the Christ.

" Friendship," says Blake, " cannot exist without the forgiveness of sin continually." In his recognition of the necessity for the forgiveness of sins he makes forgiveness operative only as men forgive one another, and that calls for the " annihilation of self."

> Jesus said
> Wouldest thou love one who never died
> For thee, or ever die for one who has not died for thee ?
> And if God dieth not for Man, Man could not exist ; for
> Man is Love
> As God is Love : every kindness to another is a little death
> In the Divine Image ; nor can man exist but by
> Brotherhood.

It would be unrealistic to suppose that Blake's vision was never clouded : for quite long periods it was under an eclipse —a state of mind frequent among mystics. But from this darkness and depression he always emerged to discover the reappearance of the old vision, only, seen in clearer outline, shining with greater splendour.

> Then the Divine Vision like a silent Sun appear'd above
> Albion's dark rocks . . . . . .
> . . . . . and in the sun a Human Form appeared.

There is a remarkable illustration of the Divine Splendour following mid-night darkness in an impassioned lyric written on the sands of Felpham to William Butts,

> To my friend Butts I write
> My first vision of light.

'My first vision' could not mean that what he is about to describe was his first illumination but something that had greater significance than any previous manifestation. The pattern and form of the vision readily suggests that 'Giant Albion' who according to tradition " contained in his mighty limbs all things in earth and in heaven mankind after the Fall," but in the poet's ecstacy, perceived as mankind recovered and transfigured, an adumbration of " Jerusalem, the emanation of the Giant Albion."

> In each particle gaz'd
> Astonish'd amaz'd ;
> For each was a Man
> Human-form'd.

Then the jewels of light, " Heavenly men beaming bright "—

> Appear'd as One Man,
> Who complacent began
> My limbs to enfold,
> In His beams of bright gold.

What gives the ring of authenticity to this lyric is that it was an immediate and direct transcript of his own personal experience. To the reader who is in any degree attuned to the spirit of Blake there comes a quickening of the pulse, a participation in some degree of the poet's identification with the Object of his vision, and a desire to share the uninhibited fulness of joy, the enraptured ecstacy conveyed with 'unpremeditated art' in a moment of vivid illumination and spiritual exaltation.

In addition to what comes through from his cumbersome and obscure Prophetical writings there are signal moments when the voice of the inspired poet is heard loud and distinct. A notable example is the song popularly known as *Jerusalem* which is actually 'The Preface' to a long poem called *Milton*, dedicated to the spirit of liberty. It has been adopted and sung as a kind of universal *Marseillaise*, and for such purpose is pre-eminently suitable. But *Jerusalem* strikes deeper and more resonant notes than that of escape from social and political tyrannies and is comparable to the song of the exiles in spiritual bondage in Babylon, when the Lord turned again the captivity of Zion. It is the evocation of the spirit of jubilant thanksgiving in a man who has been grinding in the Philistine mills of mental and spiritual oppression and at last become free to employ his suppressed genius in songs of glory to God and of service to his fellows.

For three years Blake had been inhibited by a patron, William Hayley, a kindly but unimaginative country gentleman who had tied him down to quite trivial and uncongenial literary tasks. " The dark Satanic mills " as used in the poem have special reference to what Blake had suffered from his patron in Sussex.

It is not the invigorating effect of the poem when sung in public gatherings that we now have in mind, but the significance of *Jerusalem* in studying Blake's spiritual development, regarding the composition of the verse as evidence of his having reached a peak from which the " Countenance Divine " shines forth beckoning to even higher summits. Twenty years later after another period of poverty and neglect the " Divine Image " appears to bring new inspiration and illumination. In 1823 in the sixty-seventh year of his life, Blake was commissioned to engrave and paint a number of designs to illustrate the *Book of Job*. He completed the series within two years, during which time he had exerted all the powers of concentration he possessed and reached the height of his genius. And if at the moment of finishing his great task he had not yet attained to complete union with " That which is " he had at least stood upon the mount called " Clear." Below a pencil sketch of the finest of his designs—" When the morning stars sang together," he had put his symbolical signature. " It was," says Geoffrey Keynes, " about 1784 that Blake had written in his poem *The Tiger* the lines—

> What immortal hand or eye
> Dare frame thy fearful symmetry ?

Twenty-five years after, it was his own immortal hand and eye that dared the impossible—and succeeded. The inspired symmetry of this design and the whole *Job* series could only have been carried through by the breath of God, that is, of the poetic genius, or Imagination."

PREACHING ADVENTURE

By W. G. Latham

"They make me tired!" My uncle flung down the book he was reading.

"Who?" I enquired.

"The modern ministers," replied uncle. He had been reading stories of some of the old worthies. Men who walked, or rode on horseback, long distances to fulfil their preaching appointments. "Today, if they have a circuit of more than three or four churches they want a motor-car." Uncle it should be noted was a Methodist, who belonged to a family of hard-working local preachers; men who tramped many miles on Sunday to fill the country pulpits, returning often with bleeding feet late at night with an early rise before them; preachers who, if as they passed one another on the road home could tell of a soul saved, would raise a loud 'Hallelujah!' He could not therefore be wholly blamed for his whiff of disgust at the preachers of today. He has since passed on, but I wonder what he would think of the task which confronts his own son, a modern minister complete with motor-car. He is junior minister on a wide circuit containing forty-two churches, and has ten of these churches under his direct charge. The task is not unworthy of the great past, I should imagine.

Of course a great deal of the physical hardship undergone by the old preachers was due to lack of transport, the nature of the terrain and, in the case of the Methodists, the size of their circuits. During my ministry in the two Congregational churches of Rhosgoch and Painscastle, in the Kilvert country of Radnorshire, I used to visit a bedridden old man at one of the hill farms. He told me of the day's trek undertaken by the minister of the Hay-on-Wye Methodist circuit once a month early in the nineteenth century. First, he would walk about three miles from Hay to Llowes, where he would conduct morning service. Then after lunch he would journey four miles over the Begwns to Painscastle. Kilvert described the road as "a steep stony narrow lane so overgrown and over-arched with wild roses that it was difficult for a horseman to pass, but a lane most beautiful and picturesque." Today it is a rough hill track popular with the promoters of the international motor-cycle trials. At Painscastle he would take afternoon service. Following tea he would walk another four miles over the hills to Rhulen for evening service, the return journey being made down the road along the Edw and Wye valleys, easier walking but, if anything, slightly longer.

Not a bad day's work! Since then the chapel at Llowes has been closed, the one at Painscastle sold to the Independents —it was one of my churches—and the Rhulen chapel transferred to the Llandrindod-Builth circuit.

A rather strange experience befell me on one preaching trip to Rhulen. I had gone over to Llandrindod to stay the week-end with relatives, and made the journey from there. The road along which I cycled was for at least four miles over wild open hill country. It was one of the old drovers' roads along which for centuries cattle had been driven from Wales to England. Several of these roads converged on Painscastle, which was a clearing house for this traffic. On that Sunday afternoon it was empty but for a violent head wind and rain. At my first stopping place, Cregrina, I conducted afternoon service in wet feet. The blacksmith with whom I stayed for tea lent me a pair of socks and I went on to Rhulen for the evening service. On my return to Cregrina it was a lovely moonlight night, and as I set out for Llandrindod the blacksmith's wife remarked: "You should have a good, quiet journey back." All went well until I reached the road leading into Llansaintffraed-in-Elwel, a tiny hamlet where it is said John Wesley often preached. At this point I was passed by two whippet tanks, and I began to wonder. As far as I knew there weren't any troops within miles. But that night of all nights a whole division was on manoeuvres on the hill road. A quiet journey! I was ditched three times, and finally nearly run down by a madly rushing motor-lorry on urgent business in a sham battle.

The wife of the blacksmith at Cregrina was a person of like mind to my uncle. She told me that night, "Our young minister is leaving." There was disgust in her voice. "He's only been with us twelve months. Sez he can't stick it." The young man in question had only a bicycle, and his round of Sunday duty was heavy going. He lived in Builth Wells, in the valley of the Wye. On two Sundays in the month he was expected to take a service, either morning or evening, at Llandrindod Wells, a round trip of fourteen miles, five of them on the outward journey being collar work, and thrown in on these Sundays was a journey of a mile and a half to a mission station in the afternoon. His ride to the blacksmith's churches, Cregrina and Rhulen, was a circular ride of sixteen miles on the cycle, the outward journey mainly uphill. On top of that was a walk of two miles each way between the churches. Another Sunday his duties took him to Rhayader, fifteen miles away. On the afternoon of that day a further

run of three miles by car to St. Harmon would be taken. There the services are held in a converted cottage, with what I should imagine to be the smallest gallery ever. The congregation there is good and enthusiastic. But the day meant a round trip of thirty miles on the cycle and six by car with three services. So that when we consider that the sun does not always shine on its name day, the young minister might be said to have a reasonable excuse for an early move.

My Sunday work at Rhosgoch and Painscastle was not so physically exacting, there being only one and three quarter miles between the two churches, though I was called upon to preach three times. My arduous adventures took place mainly when visiting the neighbouring Congregational churches. I once cycled seven miles through a thunderstorm to fulfil a preaching engagement. It poured with rain, and I was further handicapped by two punctures. I arrived at the church fifteen minutes late to find the congregation sitting quietly, patiently awaiting the missing minister.

My heaviest journeys were to the two churches of Cerrigcadarn and Gwenddwr on the Breconshire side of the Wye. This involved a round trip on a bicycle of thirty-two miles, part of the road being straight up and over a range of hills, and preaching three times. The mother church of this group is Beilihalog (the Sunny Pasturage). This church, as more than one member proudly told me, dates from the time of the persecutions. The first pastor, Henry Maurice, settled in 1672, services being then held in two farmhouses, and the first chapel was built about 1690. At the time of my visits this old church was opened only once a month during the best seven months of the year. I generally seemed to land on Beilihalog Sunday, which meant that on top of my lengthy circular tour I had a further trek over another hill. But this did not matter as the Beilihalog adventure was both enjoyable and interesting. The chapel was situated in a delightful spot beside a running stream. Though not large it was furnished with pews. There was a small gallery at the back, and there were two choir stalls, one on each side of the communion table. There was no organ. The singing was led by a precentor. The gallery and choir stalls were usually empty. But on one occasion when I conducted the Harvest Festival services they were both full. The boys, all ages from fourteen up, trooped into the gallery, and the girls, 'teenagers', filled the choir stalls in order to catch their eyes.

The services at Beilihalog were held in the afternoon. The congregation, before going on to Gwenddwr for the even-

ing service, or in some cases dispersing to distant hill farms, gathered in the two farms in the valley for tea. On ordinary Sundays each farm would entertain about a dozen. But on the day of the Harvest Festival just mentioned I counted thirty, taking three sittings, at Beilihalog farm. The hospitality shown was of no mean order, for at each farm the table would be laden with good things, mostly home-produced and home-made, and all the better for that. I often remember with wonder the grand measure of that country hospitality.

It was, I believe, at these two farmhouses that the original services were held. In fact, to this day farmhouse services are held in the more isolated parts of Brecon and Radnorshire. I went to one myself where about thirty people gathered every Sunday afternoon in the best room in the house. The pulpit was a table, and the Bible rested on a box covered by a Welsh shawl. It was in this way the daughter church of Beilihalog, Hebron, Cerrigcadarn, was begun in 1812. Later a small chapel was built, and in 1853 when this building became too small the minister of that day, the Rev. D. M. Davies, approached the agent of the landowner for land to extend it. He was told : " Go to the Church of England ; there is plenty of room for you there."

In my time the minister of these churches was an old man of over seventy. He walked to the places of worship. From his manse in Erwood to Cerrigcadarn was about three quarters of a mile, but the road to Gwenddwr crossed a range of hills, and on Beilihalog Sunday he would have a further hill to cross. Every third Sunday he visited the churches at Aberedw and Llanbadarn-y-Garreg. On this third Sunday the old pastor walked twelve miles and preached three times.

The Sundays in between the old minister's visits to Aberedw and Llanbadarn-y-Garreg were supplied mainly by neighbouring ministers. The visiting preachers only conducted two services, at Llanbadarn-y-Garreg in the afternoon and Aberedw at night. I went on a number of occasions. The round trip was about twenty-four miles. There was a short cut over the hills, but that meant cycling along grass tracks, and for part of the way along narrow sheep walks. After trying it once I decided the round journey was better. Two slight adventures happened to me one winter. After the evening service at Aberedw I generally went to the house of the secretary next door for some refreshment before starting for home. On these two occasions I went out of the brightly lit house into a dark night made infinitely darker by a mist

sweeping up the valley. My cycle lamp which received its current from a dynamo in the front wheel did not light up quickly, and twice I found myself running off the road. A little higher up the valley of the Edw this might have proved fatal, for there was nothing between the road and the river.

The roads in the neighbourhood were narrow, and in places dangerous. At one time the road leading from Aberedw to Builth Wells along the Wye side was in danger of collapsing on to the railway below. The rural council had to cut a new passage out of the side of the hill. This operation took a considerable time, and the hard-headed farmers and their wives, viewing the prospect of higher rates, became restive. One farmer's wife told me that when going along this particular road to Builth on market day she saw a notice near to the place of operation, which said : " Danger ! Men Working." She said to me, " I stopped the car and got out, and I said to myself, I will now turn aside and see this strange sight."

Aberedw, made famous by its association with the last of the Welsh princes, Llewelyn ap Gruffydd, is a lovely village standing at the junction of the rivers Edw and Wye. The ravine through which the Edw sweeps into the Wye is particularly beautiful. Kilvert was moved to exclaim : " Oh, Aberedw, Aberedw. Would God I might dwell and die by thee." What a walker that Anglican curate must have been, for Aberedw was a good distance from his parish of Clyro. But he was evidently drawn by the beauty of the village and its surroundings, and gives a vivid description of it in his diary. The Congregational church in the village was, when I knew it, well attended for so small a place. Two gentlemen, one an ex-Y.M.C.A. secretary, who had retired from Cardiff to spend their last years in this beauty spot, were very loyal supporters of the cause.

The road from Aberedw to Llanbadarn-y-Garreg along the valley of the Edw is beyond description. The hills sweep down on each side of the valley to road and river. Every now and then the way is barred by gates which are kept closed to prevent sheep straying from the hills. Llanbadarn-y-Garreg itself is a tiny hamlet entirely dominated by the hills. Its name means 'the church of St. Padarn by the rocks'. This gives the foundation of the church there a very early date. The early Celtic churches were named after their founders. These Celtic priests, it appears, moved in wide circles establishing preaching places and founding churches. The main church of St. Padarn is probably Llanbadarn near

Aberystwyth. There are a number of others in a wide circuit including one near Llandrindod Wells, and the tiny church in the Edw valley is no doubt the outpost. They were founded, it is believed, in the sixth century, but the present church was, to quote W. H. Howse, the Radnorshire historian, " possibly built in the 13th or the 14th century. It is a quaint little church of historical interest containing an old screen which someone has foolishly whitewashed."

Very few people attended this church. The district is sparsely populated, and most of the people who live there go to the Congregational church. The Rector in those days was an ex-Congregational minister. He was in college at the same time as the old pastor of the Congregational group. He, the Rector, was, it appears, one of those for whom the adventure in the Congregational ministry was too arduous. But his move had certainly landed him in a backwater. His sexton supported a dual role from a religious angle, as did his father before him. He was sexton at the Anglican church, and secretary of the Congregational church. He opened the doors of the church of St. Padarn, lit the stove, laid out the hymn-books, rang the bell, then went to service in the Nonconformist chapel. He was also something of a character. His wife quarrelled with him one day. In return he struck her name off the roll of members. But for all that I remember him as a genial soul.

The chapel itself was a tiny hut on a hill track. The congregation averaged from nine to a dozen. There was a wheezy organ played in turn by a farmer's wife and daughter. But the singing was lead by the precentor, a retired roadman, who was a true man of God. One old shepherd used to bring along his dog. On fine days the dog would wait quietly on the step outside, but when it was wet he lay equally quietly under the back seat. They were good folk and I gained much inspiration from them. The journey back from these two churches lay partly along the lovely valley of the upper Wye. At this point the great Aberedw cliffs, strange rock formations, rise vertically above the river. It is an experience worth remembering to travel this road on a summer evening, even if not so good in the winter. It is said that the first editor of *Punch* came to this valley to escape from his creditors. It is unlikely that he would recoup his fortunes there, but he would find wealth of another kind. A native of the valley said to me one day, " If beauty were wealth we would be rich."

Another nearby church I visited was Maesyronen. This church was about six miles away. But it was a hard six across

a range of hills. Maesyronen is another very old Independent church. It has been called " the oldest chapel in Wales," and it is believed that the cause here " originated a few years before the Long Parliament of 1640." Oliver Cromwell worshipped in its earliest building. The present erection dates from 1696. It is a barn built on to the end of a farmhouse. Hidden away at the end of a bylane off a bylane it is not easy to find. A lady member told me that some years ago students from Brecon College having walked about fifteen miles would, at the end of the journey, find themselves hopelessly lost. Maesyronen was certainly an ideal spot for a church meeting in times of persecution.

The church at Maesyronen still preserves its original seats and furniture, strange wooden benches and settle-like pews for the congregation, and a large box-like pulpit for the preacher. On the front of the pulpit in gold lettering are the names of the ministers who have sustained the work of the pastorate since about the time of Oliver Cromwell. One pastor who ministered at Maesyronen for nearly fifty years is remembered by a tablet in the church. On it is the rather curious epitaph :

He began early, continued late,
met with enemies of a most malignant type,
but he overcame them all, and in the end did cry,
Hallelujah !

Those who are interested in the adventurous history of Independency will find a visit to Maesyronen well worth while, and will be rewarded further by some remarkably good views from its steep hill above the Wye of the Black Mountains.

When I told a member of one of my churches of my visit to Maesyronen, he said, " Oh, we went there one Sunday, and in the middle of the service a mouse ran round the top of the pulpit. Ever since then instead of Maesyronen we've called it Mice-a-runnin' ! "

Many of the physical hardships of the preaching adventure are, of course, provided by the weather. This is especially true in the more remote country districts. When I first went to Rhosgoch and Painscastle I was warned that in the winter we were sure to be snowed up, and at the first sign of snow I was advised to get in plenty of bread as we would not see the baker for a fortnight at least. I soon learned that a great deal of this advice was leg-pulling, but I also learned while I was there that a fortnight could on occasion be an underestimate. The longest snow siege I experienced up there was

ten weeks. No wheeled traffic passed through the district for the whole of that period. On some of the farms they were fortunate enough to be able to bake their own bread. They had retained their wall ovens. They were fortunate in another sense for that home-made bread was the sweetest I ever tasted. The others had to walk three miles for their bread, and all had to journey a round distance of twelve miles over deep snow for their groceries and meat.

At the time, I was spending my last year in the lay pastorate of those churches and was attending Brecon College. I returned to them each weekend. At the end of the first week of the snow I walked through it the seven miles from Erwood station. That night there was a further blizzard, and on the Sunday the farmers were busy searching for their sheep so that we had no service. This meant that on Monday morning I had to tramp the seven miles back through the snow without any satisfying experience to inspire me. The first two miles I followed in the footsteps of a gum-booted farm hand who took giant strides, and for the last five miles my only aid came from the track made by the postman's pony. So it went on through the whole ten weeks.

On one of the snowy treks to my churches I met my Baptist colleague. He told me of an alarming adventure which had befallen him during that period. The narrow roads in the bowl among the hills which made up that area were filled up with snow to the tops, and in some places above the tops of the hedges. One day he was making his way across country when he stepped on to a patch of soft snow which gave way, and he dropped six feet into a hole of snow. He was too far away for anyone to hear his calls, and he was saved only by the fact that a tree overhung the spot and he was able to hook his walking-stick on the branches and pull himself out. " One of the dangers and hardships of a country parson," I remarked. He laughed. " Yes. But there are many advantages."

REVIEWS

The reviews are in four divisions :

Theology and relevant studies : works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work : books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

The name of the writer of two or more consecutive reviews is printed after the last one only.

THEOLOGY

AND RELEVANT STUDIES

Subjectivity and Paradox. By J. Heywood Thomas. 174 pp. Blackwell. 18s.

This book earns an enthusiastic reception on three counts. First, it enables Kierkegaard to speak again with the same compelling accents which counted for so much in British theological thinking at the first impact twenty years ago. Since then his authentic voice has been lost in the general 'existentialist' cacophony. Secondly, his distinctive contentions are expounded clearly and reliably in the light of twenty years of scholarly study. Mr. Heywood Thomas gives a list of twenty-four works in various languages with which he has wrestled fruitfully and his own book takes its place in the forefront of this body of literature. His lucid exposition, in fact, is the product of concentrated work on the Kierkegaard texts, and its merit is to deal with the complexities of interpretation in a way which does not fog the outlines of a clear story. Thirdly, Mr. Heywood Thomas's concern with Kierkegaard is ultimately subordinated to his concern with the general task of what is called philosophy of religion. The effect of Kierkegaard upon philosophical theologians has been to make them uneasy about this academic pursuit in its traditional form where it was supposed to make faith reasonable (cf. Galloway, p. 34). In some cases the remedy seemed to be to do philosophy of religion in a Kierkegaardian vein, which meant that one produced more and more of the same sort of thing. In some cases, the way seemed to be to include 'existentialism' as one chapter in a pattern of study which in fact it was calculated to shatter, so its true voice was muted and patronisingly tamed in the interest of harmony. Meanwhile the linguistic philosophers have asked more and more stridently about the meaningfulness of religious assertions and the answers which have begun to come in, though they have reflected the influence of Kierkegaard and Barth, have not noticeably drawn on Kierkegaard's power as a technical philosopher. Mr. Heywood Thomas has done precisely this and has clarified the prospects considerably. He concludes that "it is wrong to say that the business of philosophy of religion is to make faith reasonable in the sense of giving faith the demonstration of its truth which as it were it does not carry within itself. The business of philosophy of religion is to describe the religious man's faith and show us its place on the map of language which philosophy traces. In this way it has a great deal to do with showing the *objectivity* of faith " (p. 165). Kierkegaard teaches us to make two assertions about the use of the word 'faith'. " The first is that in order that some 'experience' should

be called faith, its object must not be known in the sense of being demonstrable . . .", which points to "*subjectivity is the truth*"; "The second is that since faith is subjectivity, then its object, the religious 'truth', is a paradox, and Christianity is the absurd that is asserted in infinite passion" (p. 74, cf. Lindström quoted on p. 47). *Christian* faith, moreover, is evoked by the Absolute Paradox where a historical man is affirmed to be God. "Theology which is 'in the sphere of faith' will talk of 'the unity of the Person of Christ, the mystery of the Incarnation, and Redemptive Revelation.' Philosophy will be concerned only with seeing (*a*) the absurdity of the Paradox, (*b*) the new use of the word 'true' which describes the value of the Paradox in terms of the individual's worship and life" (p. 133). These quotations are not meant to be self-explanatory. They are indications of what Mr. Heywood Thomas is after, and the reader may rest assured that he is taken to the goal gently by way of a historical chapter about Hegelianism, expository chapters about Subjectivity, the Existence of God, and the Absolute Paradox, and a concluding chapter about the bearing of it all on the present task of philosophy of religion. Congregationalists may take some comfort from the presence in their midst of such a powerful philosophical theologian. There is a crop of errata and obscurities, some of which affect passages where precision is extremely important: p. 82, 1.15 "necessarily imply" for "are necessarily simply"; and on 1.18 the comma after "anything" seems to be misplaced, but that is because the argument is compressed to the point of obscurity; p. 87, 1.7 "true" for "tame"; p. 88, 1.9 "there is a value of x *for which* 'x is a thing such that x is God' is true", or alternatively "a value of 'x is a thing' such that 'x is God' is true"; and the following sentence contains a most obscure "because"; p. 143, 1.3 "task" for "taste"; p. 152, 1.31 "first" omitted before "component"; p. 157, 1.16 "Their" for "Then"; p. 163, 1.19 "decaudation" for "audition."

Plato and the Christians. By Adam Fox. 205 pp. S.C.M. 21s.

Light and Enlightenment. By R. L. Colie. xiii + 162 pp. C.U.P. 20s.

Archdeacon Fox has collected the passages in Plato which seem to bear in one way or another on Christian theology and morals. He arranges them in four sections: God and Creation; Man and his Destiny; The Foundations of Morality; Religion and the Church. For each extract he provides a Biblical text to show what kind of bearing has occurred to him, and the Plato passages are embellished with occasional explanatory notes. His own comments on the task and workmanship in his model 16-page Introduction make a reviewer's comments superfluous. A Christian who cannot participate in the warm but cautious embrace which the Church has offered to Plato in the past has something to learn, and I for one am grateful for this means of remedying the defects of understanding from which a non-classicist suffers.

Miss Colie's book is a highly specialised contribution to the study of seventeenth century thought. More and Cudworth in Cambridge were trying to conserve what appealed to them in traditional humanism and religion by a Christian Platonism which set its face against the new thought expressed by Descartes, Hobbes, Spinoza and Bayle. Limborch and Le Clerc, the outstanding men of letters among the Dutch Remonstrants, fought the same battle, and fought it in informal alliance with the Cambridge Platonists. I find it hard to believe that they were fighting from the same bases however, and Miss Colie does not tell us much about the

Remonstrants' equipment. As I read her story, the honours always seemed to me to lie with the off-stage opponents against which the alliance struggled. But there is truth in her conclusion that "the Arminian and Platonist traditions became inextricably mixed to exert a force upon European thinking so much assumed as to be in effect anonymous." The men involved in her story may not have the central significance which Miss Colie claims for them in the complex story of transition from one world of thought to another in the seventeenth century, but they are far from negligible.

British Philosophy in the Mid-Century. Edited by C. A. Mace. 396 pp. Allen & Unwin. 30s.

Faith and Logic. Edited by Basil Mitchell. 222 pp. Allen & Unwin. 21s.

Symposia of philosophical essays seem to be much in vogue at present. The first of these volumes is intended to reflect the British scene, as was the volume edited by H. D. Lewis which was reviewed here six months ago. Its origin was in a course of lectures to foreign philosophers held in Cambridge in 1953. The contributors are not all Cambridge alumni. Five of the thirteen also contributed to Professor Lewis's volume—Ewing, Popper, Ayer, Ryle and Hampshire. Broad introduces the course with a historical account of fifty exciting years when Cambridge set the pace for current British philosophy. Ewing and the Editor write about developments in ethics and psychology. The next four essays probe the questions about method in philosophy and science, and among these Popper's essay is extraordinarily satisfying. G. E. Moore, who holds a central place in Broad's historical account, was persuaded to grace the symposium with an essay on sense-data; and Ayer's essay on perception is properly set next to it. Ryle and Hampshire introduce the general conceptual framework of what is often called the philosophy of language. Ayer's essay, of course, is within that framework, and so is Margaret Masterman's interesting approach to the puzzle of metaphysics, a philosophical activity which will come back in a form not yet clearly identified to the stage from which its ghost has at present been banished. The last essay, Redpath's on aesthetics, is a welcome sign that this Cinderella among philosophical disciplines still thrives; its thesis, which concerns the meaning of a poem, has a direct bearing on trends in modern theological work. This symposium is calculated to help the amateur feel at home with what the dominant group of professionals is doing. The circumstances of its origin help to explain its success, and so does the use made by several essayists of the historical mode of exposition.

If one has read these essays and so caught up with the contemporary empiricists at their best, the question then arises about the status of theological language, or, more precisely, "How is it possible for man to think about God?" Seven of Oxford's philosophers and theologians offer their comments in the second volume under review, and of their essays the one by I. M. Crombie could have occupied an outstanding place in the 'Cambridge Symposium'. It forms the hard core of the Oxford book. It is sandwiched between two essays from Austin Farrer—an introductory one which shows most admirably now to uncover a point at which the faith of Christians bears upon their lives (a feat which rules out from the start any idea that the philosophical examination of theological belief is a game with verbal ciphers), and an idiosyncratic account of revelation. This latter essay is the first of four which buttress Mr. Crombie's hard core.

The second of these, by G. C. Stead, gives an account of how language is used in theology. J. R. Lucas puts the term 'soul' in its place with professional sureness. And Basil Mitchell analyses the concept of grace. R. M. Hare contributes an essay on the bearing of recent discussions in moral philosophy upon philosophy of religion which supplies a little useful grit to disturb the well-oiled motions displayed in the first half of the book. The motions are resumed, though rather unimpressively in relation to M. B. Foster's usual standard, in a final essay of comment on the Logical Analysts, whose philosophical habits provoked this group of Oxford Anglicans to their good works. He places them within a tradition whose empiricism, with its repudiation of spiritualist metaphysics, seems to presuppose the affirmation of a 'humanist' anthropology, so that their philosophy is in fact shot through with assertions which are logically homogeneous with those of theology. All the present tasks in philosophy are governed by the fruitful concern to plot the rich variety of human assertions in relation to the proper plotting of scientific assertions. Broad, Popper, Ryle and Hampshire, in the first volume, and Crombie (with Lucas and Mitchell supporting him as expert practitioners) in the second volume, reveal the very healthy state of affairs which has emerged.

God's Way with Man. By Roger Hazelton. 204 pp. Abingdon Press, Nashville, N.Y. $3.

Professor Hazelton, who is at Andover Newton Seminary, is a most attractive writer. This book is an attempt to " reconstitute the idiom and idea of Providence in our time." Its form is that of eight variations on a theme; eight chapters in which the author reflects on significant factors which give to man's present world its painful but exciting shape. Such factors are the anxious ambiguity of day to day existence, the arbitrary look of fatality, the inexorable passage of time, the rigidities of history and the tragedy they breed, and the role of technical development in modern civilisation. In each chapter there is a penetrating analysis of where the shoe presses and an attempt to show what room there is for a Christian understanding of the Providence of God. This is applied theology. The author's systematic thinking has been clarified, clearly with impressive competence, behind the scenes. The Christian understanding of Providence which he takes for granted is not open to serious dispute, but in any case his job here is to affirm it in those situations of lostness and emptiness where the thought of a guiding, guarding, governing God is most sharply questioned by men of our day. The author's own description of the book as a " fabric of conviction " rather than a logically constructed edifice of thought is fair enough, but the fabric has its own artistry and logic, and its material, vigorous economical American prose, is worthy of the theme.

The Great Mystery of Life Hereafter (Hodder & Stoughton, 2s.) is a series of articles from *The Sunday Times*. Dorothy Sayers tells the Christian story well, but this is because she can talk about God and the soul with a confidence which eludes Bertrand Russell. So can Basil Henriques, whose Jewish article makes clear how confidence about the soul depends logically on confidence about God. The Abbot of Downside invokes Kant as the obvious ally to close the Christian ranks ! But Basil Henriques and the Aga Khan find the Christians guilty of over-elaboration. Bishop Wand and Dr. Sangster hardly succeed in showing whence the Christian confidence is derived. The naturalistic speculations of Spiritualism, Christian Science, Buddhism and Hinduism are left with some

power of appeal which surely ought not to have survived the impact of the first four essays.

The Mystery of the Cross by J. E. L. Oulton (S.C.M. 3s. 6d. is an exercise in gentle persuasion, matched in style to its theme. We are invited to contemplate the death of Jesus from points of view which lay us open to conviction that God gave Himself to men in that death as the fount of redeeming love. The theme is pursued with great restraint up to p. 58 and the full power is unleashed in the last five pages. This book helps towards an understanding of the Cross, but in the further development of such understanding serious attention has to be paid to themes which are evidently uncongenial to Dr. Oulton. W. A. WHITEHOUSE.

Essays on Typology. By G. W. H. LAMPE and K. J. WOOLLCOMBE. 80 pp. S.C.M. 7s. 6d.

The two independent studies in this book, No. 22 in *Studies in Biblical Theology*, present different aspects of the subject. The second might better come first, since it examines the Biblical origins and Patristic development of typology, whereas the first discusses whether typology is an admissible method of Biblical criticism. The second essay contains a clear account of allegorism and typology, and traces the different emphases and methods of each. It contrasts, without overstatement, the historical, Biblical tradition with the Hellenistic, allegorical approach, and demonstrates the principles of 'historical typology'.

The first essay is equally critical of allegory, in which the historical basis of the material is undervalued or disregarded. It examines ideas of recapitulation in Old Testament prophecy, where the pattern of divine action is described in terms of historical saving events. It is possible here to comment on only two points in this discussion. It is stated that " the prophetic interpretation of the pattern of history assumes a form which may fairly be called typological " (p. 27). But is this typology? Or is it not that the Bible sees history as a unity, so that past and present and future are essentially one? Again, we are told that we cannot very well object to typology of the historical kind unless " we are willing to 'demythologise' very freely " (p. 29). But what Professor Lampe asks for is a sympathy with Biblical presuppositions, if we are to understand the Biblical message (cf. pp. 18ff.). Does such sympathy—which is essential—really involve the modern exegete in using the Biblical thought-forms; or must he not 'demythologise' in some measure, simply in order to translate the Biblical message? P. R. ACKROYD.

Essays in Liberality. By ALEC R. VIDLER. S.C.M. 189 pp. 15s.

Volumes of essays are not always an important addition to what we already know of an author, but Dr. Vidler's essays are a most valuable illumination of the standpoint which governs his thinking. This standpoint he defines in his first lecture, " Christianity, Liberalism, and Liberality," which was the C. J. Cadoux Memorial Lecture in the Yorkshire United Independent College in 1951. It is an attempt to knit together " both apostleship and liberality—both the unshakeable conviction of the prophet and the cleansing scepticism of the wise man." The liberality for which he pleads, springing out of and not in opposition to a positive Christian faith, is also exemplified in the illuminating essay on Bishop Gore, by the contrast which Dr. Albert Mansbridge drew between Gore and G. S. Talbot. " Gore, he says, 'knew quite well that many of his

convictions were held on a balance of evidence, but he held these with as full an assurance as if there were no contrary case to be considered'." Whereas he says of Talbot that "it was clear to all that at every stage he was thinking through once more the subject under discussion, even welcoming new considerations which called for a complete review of convictions long cherished." Talbot was essentially more liberal-minded than Gore. The reading of this book will encourage any reader who values liberality to persist in it in spite of the fact that the general public prefers those who think in terms of black and white. Any criticism of Dr. Vidler must be based on the assumption that at points he is not as rigorously faithful to his own principles as he ought to be. A Congregational reviewer would like Dr. Vidler to expand more his hostility to sectarianism, which seems to come down on one side of a complicated issue. But the book is a rich feast and a great stimulus to Christian thinking.

H. CUNLIFFE-JONES.

The Servant of God. By W. ZIMMERLI and J. JEREMIAS. 120 pp. S.C.M. 10s. 6d.

This, No. 20 in *Studies in Biblical Theology*, offers a translation of the article with this title in the great theological dictionary of the New Testament which has been in process of appearing since 1933. Other articles under the title *Bible Key Words* have been published in translation (by J. R. Coates, publ. A. and C. Black), and in view of the importance of the material contained in the dictionary, it is very desirable that more of it should be available to the English reader.

Professor Zimmerli deals with the '*ebed Yahweh* in the Old Testament and with the renderings of the expression in the Septuagint: Professor Jeremias with *pais theou* in Late Judaism and in the New Testament. The whole study presents a meticulous examination of the occurrences of this so important expression Servant of God, the variety of its usage and the variety of its renderings and interpretations in both Septuagint and Judaism, and this provides the background to the careful discussion of the New Testament evidence. The reader should be warned that this is a detailed and technical study: but all the more valuable and important because of the looseness with which reference is often made to this kind of material in the discussion of Jesus' own handling of the terms, and his and the early church's view of the relationship between his work and person, and the title 'Servant of God.'

The Dead Sea Scrolls and the New Testament. By H. H. Rowley. 32 pp. S.P.C.K. 2s.

In the lecture here presented, Professor Rowley touches in a few pages on a number of important points—the supposed crucifixion and resurrection of the Teacher of Righteousness, the twelve, baptism, the sacred meal, the Messiah, the Kingdom of God—in which various authors, journalists and scholars whose enthusiasm for a point of view has often outrun the evidence, have seen close parallels between the Qumran sect and the early Christian movement. With a nice note of irony, Professor Rowley points out how little or how much evidence is in fact available. He shows the kind of things which cannot be proved from the Scrolls; which cannot indeed be proved by any mathematical demonstration. That some people have feared lest the divinity of Christ be disproved by the Scrolls is an indication not only of the silliness of some well-publicised statements about them, but also of a failure on the part of Christians to recognise that their

fears for the Ark of God are unwarranted. To the Christian, the discovery of new evidence is not a source of anxiety, but a cause for rejoicing at any way in which the truth, of which God must be the ultimate source, is being revealed. P. R. Ackroyd.

The Sources of the Synoptic Gospels. Vol. II: St. Luke and St. Matthew. By W. L. Knox, edited by H. Chadwick. 170 pp. C.U.P. 21s.

This is the second posthumous volume which Mr. Chadwick has made available: the first, on Mark, was reviewed in C.Q. April, 1954. It is an acute analysis of the two Gospels as we have them, with consideration of how much was isolated sayings and how much was already grouped into connected form before it was incorporated by the Evangelist. Full allowance is made for many sayings and parables being originally unattached, and therefore owing their position in the Gospel to the Evangelist's general scheme or theological interest—Matthew's interest in eschatology, for example, or Luke's in forgiveness. Each of these authors, and more particularly Matthew, was capable of breaking up a catena of sayings as well as of enlarging it into a comprehensive unit like the Sermon on the Mount or the Woes on the Pharisees.

The main result of Knox's examination is his conception of an intermediate stage between the original isolated sayings or incidents and the finished gospels. This he visualises as "short tracts telling of the ministry of Jesus" prepared in the main centres (Jerusalem, Antioch, etc.) for the Christian preachers "probably in the late thirties, certainly by the early fifties." The document Q can be thought of as one of these tracts. In Knox's view this strengthens the claim of the gospels to historical veracity. He argues this in his Epilogue against the more sceptical Form Critics, and this argument is the more impressive because he employs form-critical methods himself and claims to go "beyond rather than behind form-criticism."

The Problem of History in Mark. By J. M. Robinson. 95 pp. S.C.M. 8s.

This is No. 21 in the S.C.M. *Studies in Biblical Theology*. Its thesis and style of writing may be indicated in the following quotations: "The history which Mark selects to record is presented in its unity as the eschatological action of God, prepared by John the Baptist, inaugurated at the baptism and temptation, carried on through the struggles with various forms of evil, until in his death Jesus has experienced the ultimate of historical involvement and diabolic antagonism" (p. 53); "history since the resurrection is conceived of as a continuation of the same cosmic struggle which Jesus began" (p. 67). These judgments are derived from able and enthusiastic handling of the evidence. It is not new. Very little use is made of Dodd's work, and Cullmann's *Christ and Time* is not referred to at all. Recent German work is much cited, and this is perhaps the chief value of this study. Mr. Robinson has important things to say, but he will not be understood unless he disciplines his style and avoids writing like "existential commitment involved in a religious attitude of historicity." E. C. Blackman.

Bible Words in Living Language. By Luther A. Weigle. 100 + x pp. Nelson. 10s. 6d.

Words from the Word. By FRANCIS EVANS. 130 pp. Salvationist Publishing. 3s. 6d.

The present is a good time for books on the meaning of Bible words and here are two to add to their number. Dean Weigle as chairman of the Standard Bible Committee (which produced the *R.S.V.*) has had much correspondence with readers about new words and phrases which have replaced the *A.V.* terminology and this reprints some of his replies. However much we may love the cadences of the *A.V.* many of its words have changed so radically that we need just this kind of book to help us to understand. That it is scholarly goes without saying, but it is also fascinating and gripping.

Mr. Evans's book consists of fifty-six short studies of Bible words, mostly in their Greek dress, reprinted from the *War Cry*. They are brightly written but with solid knowledge.

Crossing the Border by Canon Guy H. King (Marshall, Morgan, Scott, 7s. 6d.) is a devotional commentary on Colossians, which was ready for the press just before the author's sudden death. Its alliterative divisions are sometimes artificial but its earnestness and helpfulness are not in question. W. GORDON ROBINSON.

The State in the New Testament. O. CULLMANN. 121 pp. S.C.M. 12s. 6d.

Cullmann believes that the New Testament offers the Christian clear guidance about his relation to the State; and he starts his exposition of the evidence from the conviction that "in Christ the end is already fulfilled; and that nonetheless the consummation is still in the future, since the framework of the present world still endures" (p. 4). That being so, what attitude ought those to adopt who belong to the eternal Kingdom to this persistent framework? Cullmann defines our Lord's answer to this problem by relating his attitude to that of three groups within Israel: the Sadduccees (collaborationists) who were so surrendered to the Roman dominion that they had virtually abandoned all hope of the Kingdom; the Pharisees, who so persisted in what Cullmann regards as the typically Jewish confusion of Church and State, that they could only oppose the Roman State in purely negative ways; the Zealots, who set their hope on the divine Kingdom, and sought to establish it by the political overthrow of the State. It is very powerfully argued that the Zealots' ideal constituted a great temptation to our Lord, and that a capital difficulty of his ministry was to resist this temptation and to make it manifest that his was a fundamentally different purpose. It is of more than academic interest to note Cullmann's dictum that one of the reasons why Jesus rejected the Zealot programme was that he could see that its success would have led to the most terrible of all totalitarianisms, that which claims divine authority and status. The upshot of Cullmann's discussion of the evidence is that our Lord taught that the State is not to be equated with the Kingdom of God, for it belongs to this present age, that since the State is willed by God, the Christian must give it what it needs for its existence, but should deny obedience when it transgresses its limits and demands what is God's. The Christian, in fact, hopes for a Kingdom which comes from God, and consequently accepts the framework of the present age as willed by God, and sees it as the locale of his labours for the coming Kingdom, "thus remaining loyal to the State even though, to be sure, he is in principle critical" (p. 55).

This attitude of critical acceptance, it is argued, is illustrated in the comparison between *Romans* xiii and *Revelation* xiii, which are to be seen not as contradictory, but entirely consistent with one another : the former sets forth the Christian attitude to the State in general terms (in theory), while the latter is a Christian criticism of a State which has transgressed its proper bounds.

The general conclusion is that the Christian should help to maintain the State, should act as watchman over it by way of criticism, and should deny the State his service when it exceeds the limits of its purpose. No exact definition of what is Caesar's and what is God's is provided by Jesus ; but particular cases can be decided when examined in the light of this distinction between God and Caesar, understood in the context of the whole Gospel.

This is a really powerful piece of N.T. theology with great relevance to the contemporary scene. It ought to be widely read. Those who have a taste for learned controversy will enjoy the vigorous excursus on the meaning of 'exousiai', as used in Romans xiii, 1. JOHN HUXTABLE.

The Oxford Dictionary of the Christian Church. Edited by F. L. Cross. 1,492 pp. O.U.P. 70s.

Considering that it contains one and a half million words, this dictionary is excellent value. Prof. F. L. Cross is to be congratulated on careful and balanced editing, and upon wise choice of a great team of helpers. The fundamental arrangement is alphabetical, with abundant cross references and reasonably full bibliographies. Casual examination suggests that the work has been well done ; final judgment could only be made after long and continued use. But in cases of this kind it is best to jot down about a dozen items that should certainly be included, and to check the adequacy and accuracy of those entries. I have done that with this work, and it comes out of such a test with great credit. A just balance is preserved between ancient, medieval and modern, and, although the majority of the contributors are Anglican, the history of dissent is full and impartial—John Clifford has exactly as much space as Dean Farrar ! This is a book of reference which can be cordially commended. A. R. VINE.

A New Eusebius : Documents illustrative of the history of the Church to A.D. 337. Edited by J. Stevenson. xix + 427 pp. S.P.C.K. 21s.

This book might well have been entitled 'a new Kidd', for its purpose is to be a successor to the first volume of Kidd's *Documents Illustrative of the History of the Church*, though extending the period covered from 313 to 337. Though based on Kidd's work it is not just a reproduction—for some passages in the earlier collection have been omitted and others added, to a total of 319 excerpts, and the work completed with brief notes on the sources, a synopsis of Church history (in the form of parallel Tables for the period covered) and an Index. In compiling this work the editor has drawn upon the work of many translators with the result that he has produced a readable reference book for students of Early Church History which will be a necessity for those who cannot read the writers in their original tongues, and a useful guide to those who can.

The publication of the cheap reprint of Dr. J. S. Whale's excellent lectures on *Christian Doctrine* (Collins : Fontana Books, 2s. 6d.) is a matter for gratification, even though one regrets that the opportunity was not taken of bringing the bibliography up to date.

The Wisdom of the Fathers. By Erik Routley. 128 pp. S.C.M. 8s. 6d.

Dr. Routley has written a book which should enable any reader to see the Fathers as real men wrestling with real problems ; and in that he has done a great service. In addition to Origen on Biblical Interpretation and John of Damascus on Visual Aids (certainly the most tantalising chapter !) the reader is introduced to Clement of Alexandria, Athanasius, Augustine, Cyprian, and Basil. Each chapter is a self-contained unit, its relation to the rest being as an illustration of the theme enunciated in the title.

R. A. Bocking.

The Philosophy of Clement of Alexandria. By E. F. Osborn. 206 pp. C.U.P. 30s.

Clement stands for the reconciliation of Christianity with Philosophy, differing in this both from his contemporary Tertullian and from much modern theology. As contrasted with heretics the Church has the whole truth ; in comparison with the secular world the Church has a higher culture, Clement held. We are grateful for Mr. Osborn's careful exposition of Clement's thought, and particularly for its methodical compression of Clement's prolixity.

The arrangement of the book is threefold : God, Goodness, Truth, i.e. theology in the strict sense, including Christology in so far as that can be treated philosophically ; ethics ; and epistemology, if that term be applicable to a theory of knowledge which believes more in intuition than ratiocination, and distinguishes logical from spiritual knowledge.

Clement's position is stated in relation to Platonism and Stoicism, but not defended against the objections of modern irrationalism. This is not a criticism of Mr. Osborn, who has done well his task of exposition. And let it be remembered that Clement's age was no more confident than ours in the power of reason and the attainability of truth. The modern man finds it more difficult than Clement's contemporaries to see the philosophic problem in terms of One and Many, or the justification of the assumption of an original one-ness with the multiplicity of the world as a development from it. Why abstract from the complexity of the Here and Now the assumption of an absolute simplicity ? Why accept Plotinus's argument that what produces must be simpler than the thing produced ? The Christian tradition makes this easier : the multiplicity of things is inter-related and finds an underlying unity in God, whether conceived as creative power or absolute Truth and Goodness. Thus the problems of the One-Many and of Transcendence-Immanence find the same solution. The unknowable One makes itself known in the Logos—Son ; the transcendent God is related to the world by becoming immanent in it.

This may seem an arid intellectualism. Concerning man, too, Clement's teaching about the *imago Dei* may seem to be influenced more by Platonic idealism than by Biblical realism with its recognition that sin is worse than ignorance.

One gets the impression that Clement knows the Christian answer, but does not manage to state it fully. This is illustrated in the chapter on Faith, where Mr. Osborn does his best to distinguish the meanings Clement gives to it, and leaves us seven, all but one of which are alien to the New Testament. It is too intellectualised. Clement is aware, however, that faith is not to be equated with knowledge, but is the pre-condition of it.

And although in one sense it is man's decision or intuition, in a deeper sense it is God's gift. E. C. BLACKMAN.

The Early Church and the Coming Great Church. By JOHN KNOX. 160 pp. Epworth. 12s. 6d.

Dr. John Knox of Union Seminary, New York, is already well known for his work in *The Interpreter's Bible* and his thorough-going *Chapters in a Life of Paul*. He puts us further in his debt by his re-examination in this book of the life of the Church of New Testament and second-century days and his examination of the meaning of unity in " the Coming Great Church " for which ecumenists dream and work. His writing demands concentrated attention because it is packed with thought; the books he mentions in footnotes are themselves a library. His study of the early Church corrects many misapprehensions and prejudices and ought to be prescribed reading for students. Early 'Catholicism', he holds, is not a distortion of primitive Christianity but a natural development from the Event of Jesus and the founding of His Church. The last chapter is especially important with its answers to the question " Does the early Church provide a norm for our planning for unity? " and its searching discussion of creed, canon and episcopacy and their place in a unified Church. W. GORDON ROBINSON.

A Letter to His Sister. By ST. AELRED OF RIEVAULX. From the Latin and Middle English Versions, edited by G. Webb and A. Walker. 64 pp. Mowbray. 5s.

Meditations to the Holy Spirit. By 'An Augustinian'. 44pp. Mowbray. 4s.

A Two Way Religion. Talks on the Inner and Outer Life. By V. A. DEMANT. 73 pp. Mowbray. 5s.

The first two books belong to the paper-bound Fleur de Lys series which makes available some of the shorter devotional works which have come down from past ages of the Christian Church. Dr. Demant also draws upon the works of great Christian mystics to point a way to God.

St. Aelred's sister was a recluse and had asked her brother's advice about a rule of life. His reply dates from the year 1160. To ward off the major temptations of spiritual nausea and time-wasting, a daily programme of contemplation and action had to be followed; and Aelred meditates upon the relation of the Christian recluse to this world, upon the life, death and resurrection of our Lord, and upon the divine mercy and judgment.

The twenty-three *Meditations to the Holy Spirit* are derived from a devotional work once popular in England during the Middle Ages. The anonymous translator drew his material from 15th century manuscripts, mostly though wrongly ascribed to St. Augustine, in the Bodleian Library. This mediaeval 'Knight of Faith' shows himself a virile fighter equipped with the whole armour of God.

Dr. Demant's discourses were originally heard in two series of broadcasts describing the inwardness of the Christian life, then its outward movement towards society and the neighbour. The God of the Christian mystics is to be found neither upon the fringes of life nor filling the gaps in our knowledge, but within ourselves, at the root of our existing, knowing, striving and loving; and my neighbour is not simply he who needs

my help, but any person, friend or foe, whom God has sent into the orbit of my awareness and existence. CONRAD BONIFAZI.

Puritan Devotion : its place in the development of Christian piety. By GORDON STEVENS WAKEFIELD. 170 pp. Epworth Press. 21s.

It is good to have a Methodist study of this subject. Its author, who is a minister in Newcastle-upon-Tyne, has been so skilful as to make what was originally a thesis for the Oxford B.Litt. degree serve also as (in synopsis) the 1957 Fernley-Hartley Lecture. Under such chapter-headings as 'The Scriptures', 'Church and Sacraments', 'The Church in the House', 'Prayer', 'Perseverance' and 'Holy Dying', the writings of the Puritans, most of these being familiar names but some, such as Walter Marshal of Gosport, less so, are ransacked, a trifle indiscriminately, to illustrate the theme. Mr. Wakefield devotes some interesting pages to the question 'Is there a Puritan mysticism?' : here he uses Francis Rous' *Mysticall Marriage* and Samuel Rutherford's *Letters*, and, while allowing that John Owen distrusted 'mental prayer' (since, " like the doctrine of Transubstantiation, it may attempt to bypass the Parousia "), he quotes Thomas Goodwin and Philip Nye as praising the 'Mistical Divines' of the Middle Ages. Elsewhere he remarks that Richard Baxter uses Gerson, and throughout his book he seeks to relate the piety of the Puritans to that of their Roman Catholic predecessors and Methodist successors ; the writings of their Roman Catholic and Quaker contemporaries might sometimes have provided a useful foil. GEOFFREY F. NUTTHALL.

The Spirit and Forms of Protestantism. By L. BOUYER. ix + 234 pp. Harvill. 18s.

A discussion on this subject by a Catholic priest who was once a Protestant pastor is in itself something of an event ; and since the book is written with both charity and understanding, the event is of heightened importance. Père Bouyer does not tilt at windmills : he knows his subject, and deals with it from the angle of his sincere conviction that " the Catholic Church (is) Necessary to the Full Flowering of the Principles of the Reformation " ; but he does not scruple to say that to Catholics who are " lukewarm and unaware of their responsibilities, the Protestant movement, when rightly understood, recalls the existence of many of their own treasures which they overlook " (p. 229). The author writes what he himself describes as " a book of personal witness " to tell how he became conscientiously convinced that he ought to give his adherence to the Catholic Church ; and this conviction, he says, derived from the " absolute incompatibility " between Protestantism as a genuinely spiritual movement stemming from the Gospel, and Protestantism as an institution ; and he claims that he has rejected nothing of his inheritance as a Protestant, but has entered the Church where the positive elements in his religious life could develop without hindrance.

Although this work is thus conceived as a *confessio fidei*, and indeed is so, it is much more, for it is a substantial contribution to theology. Père Bouyer ranges over such fundamental themes as the Free Gift of Salvation, the Sovereignty of God, Justification by Faith, *Soli Deo Gloria*, and the Sovereign Authority of Scripture. There is not space in a short review to go over the argument in detail ; suffice it to say that Père Bouyer shows, as would be properly expected, a sound knowledge of the Protestant doctrines on which he is commenting, and that in each chapter his method is to show that Protestants have been proclaiming " a positive religious

reality, not a negative controversial assertion " (p. 44). (There are some shrewd comments on a merely personal religion in the chapter on 'Justification by Faith').

If this is the argument of the book so far, it may reasonably be asked why the Roman Catholic Church rejected the Reformation ; not, says the author, because it did not share the positive assertions for which the Reformers strove, for these it has ever upheld, but because the positive principles of the Reformation were joined with certain others which it could not accept. His analysis is that Protestant principles have been " drawn by a mysterious fatality to adopt a negative significance " (i.e. to become merely anti-Catholic) ; to this he adds as unacceptable to Romanist doctrine an undue subjectivity in personal religion, and the equation of the sovereign authority of the Word with " an absolute denial of the authority of the Church, whether manifested in tradition or in particular decisions of its magisterium." It is admitted that the negations adopted by Protestantism have their counterpart of truth (" the same is true of every heresy ") ; and it appears that the chief root of these negations is that Protestantism does not properly understand grace. The nominalist philosophy in which Luther was educated is blamed for his mistaken notion, in which Protestants have followed him, that grace is not a real gift, not the imparting of that which makes a man really just. Père Bouyer does not, it seems, desire to think of a grace-faith relationship in a personalist way : grace, once given, is possessed. He is surely right that this is the crucial issue.

On the rest of the book with its treatment of the decay of the positive principles of Protestantism and its discussion of Protestant revivals there is no space for comment ; but perhaps enough has been said to convince the reader that this is quite an unusual book which is well worth careful attention, not least because it requires us to re-examine from an unfamiliar angle our most cherished convictions and makes it impossible to avoid the salutary discipline of self-criticism.

Relations between Anglican and Presbyterian Churches. 40 pp. S.P.C.K. 8s. 6d.

It is of the greatest importance that this Report should be read for what it is and judgment made on what it sets out to achieve : too many comments already proceed on the assumption that it is other than it is actually. It aims to indicate on what terms the Church of England and Presbyterian Churches, particularly perhaps in Scotland, could enter upon terms on Intercommunion (*not* reunion : that would involve longer term policy) ; and it is most striking that the signatories to this Report are unanimous. Whether the Presbyterians among them can carry those whom they represent in making the Moderator of Presbytery a 'bishop' and what the local Vicar would make of having a 'session' is hardly for a Congregationalist to say ; but what may be said without reserve is that this Report moves in the realm of theological realities ; it rests upon an understanding of the relevant historical considerations ; it is vitally affected by ecumenical concerns ; and it displays a readiness to regard church order as reformable rather than static. It is to be hoped, therefore, that it will be widely studied, and that those who really care about the unity of Christ's Church will approach their study of it in a like spirit to that in which it was written.

A Congregationalist inevitably asks whether it occurred to any of the signatories to this Report that Anglicanism and Presbyterianism do not

represent the entire gamut of ecclesiology ; and it is perhaps particularly unfortunate that the Presbyterians among them did not give some indication of their covenant relation in England to Congregationalists and the connexion between what is said in this Report and that covenant. That aside, it appears that this Report raises the right questions to which all Christians and not only those to whom it is immediately addressed must find an answer.

The Box and the Puppets. N. MICKLEM. 148 pp. G. Bles. 13s. 6d.

To those who have ever sat in Dr. Micklem's drawing-room and listened to his enlivening comments on men and affairs and his recollections of all manner of incidents and occasions this book will easily recall that hospitable and hilarious place, for here in more permanent form are stored some of those conversational gems. The author ranges not very formally over the course of his varied life, recapturing for some and making real to others the Oxford of an earlier day, describing his work as minister and theologian, the many contacts he has made with numerous famous people, his particular interest in the German Church Struggle, and his concerns for contemporary Congregationalism. He writes as one who has " always been a Nonconformist because of principle and not because of the seductive charms of contemporary Dissent " ; but he appears as one whose sympathies could not be confined within any one Communion. In one chapter, 'Historia Calamitatum', he describes the unhappiness which marked his earlier period as Principal of Mansfield : perhaps it is as impossible as it is now undesirable to assess responsibility for a miserable state of affairs ; but the chapter will remain as a grim witness to that mystery of iniquity within which good and sincere men are deprived of mutual confidence and seem able only to wound one another. Dr. Micklem has had his times of darkness and near despair ; yet there is about this book as a whole the brightness of sunshine ; and it records with a charming modesty the *curriculum vitae* of a very brilliant and distinguished Congregationalist whose influence among his own people and many in wider circles has been more powerful than he would readily bring himself to admit.

JOHN HUXTABLE.

The Kingdom of Free Men. By G. Kitson Clark. 213 pp. C.U.P. 18s. 6d.

The " great debate " which Dr. Kitson Clark (who is Reader in Constitutional History at Cambridge) lucidly discusses in this excellent book is about the ends which the State should serve, the rights which it possesses, and what are the limits of State power ; and in it he comes down on the side of liberal democracy as the form of government which is most consonant with Christianity because it gives to the individual his true place. He is as hostile towards National Catholicism as he is towards National Communism, for its conception of tolerance (or intolerance) is similar. Men who are sure of their truth, it is alleged, are under no obligation to grant rights to those who are less sure, and are justified (as Father Ronald Knox stated in his *Belief of Catholics*) in appealing for the practice of principles towards themselves which they have a right to deny to others. This, however, is only a minor point in the book, which deals on a generous scale with the whole question of the character of freedom in modern society. A specially interesting and valuable chapter deals with religious persecution in Europe since 1945.

GERAINT V. JONES.

Natural Religion and Christian Theology. By A. Victor Murray. 168 pp. Nisbet. 14s.

Theology is about God, but to be anything more than arid academics it must have meaning for man in his present situation. Mr. Murray castigates various schools of theology, past and present, for their separation from life. He writes " the raw material (of these schools) is not people but dogmatic statements about people, not God, but dogmatic statements about God. This . . . removes us one step away from reality." The thesis of this volume is that in these days of the scientifically minded and trained we find a more useful beginning to the study of the Queen of the Sciences through the disciplines of psychology and anthropology than from the side of metaphysics. With admirable clarity Mr. Murray draws out the psychological foundation of theology and underwrites it with anthropological considerations. He brings a broad humanity to the study of theology which finds its anchor in history in the person and work of Jesus Christ.

Some Problems of the Atomic Age. By C. A. Coulson. 40 pp. Epworth Press. 3s. 6d.

We have come to expect sound Christian judgment from Prof. C. A. Coulson, and here in the Second Scott Lidgett Memorial Lecture we are not disappointed. He sets the problem of the Atomic Age, not in the context of Hiroshima with its emotional supercharge, but in that of 2nd December 1942 when " men achieved the first self-sustaining chain reaction and thereby initiated the controlled release of atomic energy." In this way he is able to draw attention to the " neutral qualities of these discoveries, and by implication, man's responsibility in the uses to which they are applied." Prof. Coulson divides his lecture into three parts. He shows first that the world's need for energy can only be met by the development of atomic power. Secondly he discusses the responsibilities of scientist, government and individual for the future. Lastly he sketches in some of the exciting and creative possibilities which lie before us in the realms of agriculture, medicine and engineering. Prof. Coulson is sure that God is in the atom and that God is in control. It is man's responsibility whether he chooses death or life. If this booklet does not give all the answers, it sets the problems and the starting place for their solution. Jason S. Wright.

A Doctor's Faith is Challenged. By Christopher Woodard. 179 pp. Max Parrish. 13s. 6d.

The author seems to have had a double motive for writing this book : to defend his position as a Divine Healer, and " to inspire people with the same absolute faith in the Healing Christ that, by the Grace of God, I have myself." He attributes his faith to the happy childhood he enjoyed, and feels dismay that it should be challenged " by all and sundry." Where the author has been challenged is not in his personal faith but in the claims he has made in his former two books on Divine Healing. It is good that the faith of others should be deepened by evidence, but the question arises as to how reliable is the evidence. On the whole, his fraternity apparently disputes Dr. Woodard's evidence and rejects the claim that faith can cure all illnesses. Christian doctors would readily agree that faith can assist greatly in healing processes, but few are prepared to adopt the author's position. It is also true that it can produce a great change for good in those who are plunged into sorrow, but it doesn't seem a fair argument to

blame others, when failure to effect a cure occurs, by contending that those around and concerned with the patient lacked sufficient faith. This is what Dr. Woodard does: failures "might be due to my fault, the patient's fault or those around us, but we should be given to know where the fault was." I cannot see, even if I were prepared to accept Dr. Woodard's basic claim, that God would withhold a cure from a young child simply because his parents or doctor lacked the necessary faith. Apart from the medical problems which this third book continues to raise, there are also many theological and psychological issues that need to be contended. Doubtless the author has made a brave and strenuous effort to defend his faith, but it is difficult with all Christian charity to say that he has vindicated his position. W. E. Sargent.

Revelation and Reason in Islam. By A. J. Arberry. 122 pp. Allen & Unwin. 12s. 6d.

Here is the old problem of revelation and reason in religious thought, one which has gone on from the beginning and will go on to the end. This 'Scholastic Problem' which has engaged the attention of Christian minds has also arisen in Islam, and this is the first account so far as I know, in English, of the course of this debate. Revelation in Islam centres in a Book, the *Koran*, supplemented by traditions of the acts and sayings of Mohammed gathered by early disciples. Islam distinguishes between general and special revelation even as Christianity does, but revelation in a Book or in any objective form never covers all questions and contingencies. So reason raises its head, and the polemic begins. The points at issue are clearly brought out by Professor Arberry in a way that is exceedingly relevant to the general debate between Christianity and Humanism in our own circles.

An Introduction to Asian Religions. By E. G. Parrinder. 188 pp. S.P.C.K. 4s. 6d.

This is a simple but comprehensive account of the five chief living religions of Asia today (omitting Christianity). In the international situation of the modern world, the nations of Asia are playing a part undreamed of 50 years ago. The religious background of these nations has an immense influence on their policies and alignments, so that even to understand in a general way what is going on, it is essential to know something of these religious, both in their history and in their modern developments. This book admirably fulfills that need. The religions surveyed are Islam, Indian Religion, Buddhism, Chinese Religion and Japanese Religion.

The Reality of God. By W. Montgomery Watt. 188 pp. S.P.C.K. 4s. 6d.

This is a difficult book to master. Its aim and purpose is clear, but it needs close application and a steady will to work through page after page of subtle, abstract reasoning. Yet there is much to reward one who will diligently apply himself to it. It is an attempt to bridge the gulf between our inherited Christian thought-patterns and the modern scientific humanistic outlook and values which largely dominate our active life. This tension, the author believes, can only be relieved by understanding the Christian conception of God in the terms and thought-forms of scientific humanism. Only by some such re-understanding can God become real to the modern man and affect his life.

Yulengor. By Wilbur Chaseling. 173 pp. Epworth. 21s.

This is a remarkable book on the aboriginal Nomads of Arnhem Land in Northern Australia. It is a missionary book, in the sense that it is written by a Christian missionary : but it is much more. It is a skilled study of these most primitive of all living people. Yulengor is the term these Stone Age nomads of East Arnhem Land apply to all such people as themselves. The district was declared a reserve in 1931, but after a number of Japanese were murdered on the coast, some action had to be taken with them. Enlightened views prevailed, and eventually Mr. and Mrs. Chaseling were sent by the Methodist Missionary Society to open up a centre from which understanding and friendship could radiate and bridge the gulf between the Stone Age and modern civilisation. It is clear from this thrilling book that no one better could have been chosen. Mr. Chaseling has the perfect facility to get to know these people, their culture and manner of life, and yet at the same time, without losing sight of his missionary objectives, to deal wisely and slowly with them in preserving their social organisation. The result is a book of intense interest, full of anthropological information of the highest value.

The Balance of Truth. By Katib Chelebi. Translated by G. L. Lewis. 160 pp. Allen & Unwin. 13s. 6d.

Geoffrey Lewis has done students of Islamics a great service in making available in English this interesting treatise on some practical problems of Muslim life in Turkey in the 17th century. Katib Chelebi lived in Istanbul (1609-1657), and after travelling widely in the Ottoman Empire settled won to advocate a wider and saner outlook in an age of narrow religious bigotry. Where theory and practice seemed at variance and where custom did not conform to the strict letter of the law, he sought to strike a reasonable compromise in line with the spirit of Islam. The translator's Introduction and Notes are excelllent and light up obscure references for the reader only casually acquainted with the period and the background. H. V. Martin.

Nature into History. By Leslie Paul. 201 pp. Faber and Faber. 21s.

What does Nature teach us about man ? Mr. Leslie Paul sets out to answer this question. He analyses with thoroughness all those activities which distinguish the most primitive man from the highest animal. With great detail he scrutinises such primitive artifices as initiation ceremonies, rites of passage, the birth of morality, primitive art and religion. His analysis leads him to conclude that naturalistic explanations are inadequate to explain man in his origin and development. He refuses, however, to be lead to argue that nature *proves* the spiritual. He is content to postulate the " given-ness of the spiritual " after the manner of Santayana and Whitehead. He thus seeks to bring his reader into agreement with him that behind the natural world, working within it, is the spiritual world which finds its expression in emerging humanity. As mankind, both in his individual and social endeavours, grasps and courageously identifies himself with the non-perishable spiritual, there arises a great vista of achievement. Jason S. Wright.

RELIGION

LIFE AND WORK

The Holy Bible. Revised Standard Version. 981 pp. Nelson. 12s. 6d.

The Revised Standard Version of the Bible needs no commendation. When it first appeared (New Testament in 1946, Old Testament in 1952) it was immediately acclaimed as, for most purposes, the finest translation of our times. The following years have confirmed that opinion. While not decrying the value of Moffatt-type translations, which are useful in presenting what may be too familiar in a new and therefore arresting manner, it must be pointed out that many of the modern versions contain too much free paraphrase and too much private opinion. But the R.S.V. is not of that type. It aims at presenting as literal a translation as modern English idiom allows, based on a text making use of the best twentieth-century scholarship, and frankly indicating where there are important divergences of reading or interpretation. The language is dignified enough for use in public worship, and at the same time truly reflects the nuances of the original languages. To take one example, how excellently the difference between *ta idia* and *hoi idioi* is brought out in *John* i, 11 : " He came to his own home, and his own people received him not."

But there is no need to comment on the R.S.V. ; its excellence is universally recognised. Comment is, however, called for with regard to this particular edition. The R.S.V. has not hitherto been obtainable in this country at less than 30s., and Messrs. Thomas Nelson & Sons are to be commended on venturing to offer an edition at 12s. 6d. From every point of view it is excellent value. The book is well bound in dark red cloth, the print is clear and the paper opaque, and it is altogether a pleasant book to handle—it is neither bulky nor heavy. I recommend this book as the best translation into careful modern English that I know.

Bombs and Bishops. By George Macleod and Albert Schweitzer. 23 pp. Iona Community Publishing Department, Glasgow. 1s.

This booklet is wonderfully good value. It contains Dr. Macleod's Moderatorial Address to the General Assembly of the Church of Scotland and Dr. Albert Schweitzer's Appeal to the World originally broadcast from Oslo. Dr. Macleod argues that the threat of the H-Bomb should bring the world to its senses. It is tragic that the Church allows itself to be divided by trivialities, and he is impatient with " the vast oblong blur of Christian indecision."

Dr. Schweitzer is as prosaic as Dr. Macleod is forceful, but that contrast makes even more effective his clear explanation of the present and future dangers inherent in nuclear weapons. Near the end of his factual description of the nature and effects of nuclear fission and fusion he gives this grave warning : " The cells of the reproductive organs are particularly vulnerable to radiation, and to the profound damage of these cells corresponds a profound damage to our descendants."

Why I am a Protestant. By R. E. Davies. 80 pp. Epworth. 7s. 6d.

This little book sets out with moderation and scholarship the reasons for accepting the Protestant way and rejecting the claims of Rome. The facts are documented and logically marshalled, and here is clear treatment of such matters as papal infallibility, Mariolatry, bodily assumption,

transubstantiation, penance and intolerance. An invaluable handbook for the intelligent Protestant. A. R. VINE.

One of the most imaginative, and controversial, developments in the life of the Church of Scotland in the last twenty years was the founding of the Iona Community by Dr. George F. McLeod. While the size of the Community has remained small, it has exercised an influence far beyond its borders, an influence often unconscious and unacknowledged. For those who wish to know what the Community is and does, and the ramifications of its work, the Deputy Leader, the Rev. T. Ralph Morton, has written a concise booklet **What Is the Iona Community?** (Iona Community, Glasgow, 2s. 6d.).

In **Operation Exodus** (Marshall, Morgan & Scott, Edinburgh, 62 pp., 5s.), five talks to a men's Fellowship, Major-General D. J. Wilson-Haffenden has given an interesting approach to the exodus and invasion of Canaan from a soldier's point of view, thus differing from the normal archaeological and historical treatment. He works in some vivid writing and suggestive lessons from the old story, but his uncritical acceptance of the Biblical figures make it all seem more like a wonder tale than history. His logistics for an army of some two million (pp. 17-19), very competently drawn out, point to the extreme improbability of that number of Israelites taking part in the expedition. A. M. PRICE.

The Secret of Serenity. By GORDON POWELL. 128 pp. Hodder & Stoughton. 7s. 6d.

This book is to be recommended for its forthright dealing with man's inner tensions. Although Mr. Powell draws on his experience of dealing with patients referred to him by psychiatrists, this book is not a book of abnormal, but of normal psychology. All will greatly profit by it, for through it one is brought to an understanding of the tensions of the human ego and to a knowledge of how the power of Christ makes for that peace which passeth understanding. Besides being a book of individual help, it is also a book of help towards right relationships. Teachers and youth workers will find it of invaluable assistance in their work.

One Finger for God by Stuart B. Jackman (Independent Press, 12s. 6d.) is a book about the continuing task of the Church. Here in nine pictures is the world in which the Church has to witness. It is a world of conflict because people are at conflict *within* and *between* themselves. Mr. Jackman pulls no punches. With vivid illustration and in sparkling English he presents the problems of men in the light of the Gospel, bringing clearly to mind the opportunities which face the Church in the world of today.

The Word of God and the Life of Holiness by Wilbur M. Smith (Marshall, Morgan and Scott, 5s.) is a printing of the Bible Sessions given at a recent Keswick Convention meeting. JASON S. WRIGHT.

Mirror To Today. Paraphrases and Reflections. By Lilian Cox. 123 pp. S.C.M. 8s. 6d.

The author transposes the substance of a number of chapters and passages from the Bible into the language and life of today. Those para-

phrases which appear in the form of prose make good reading ; their contemporaneity is refreshing. But the transposition of the opening chapter of the Bible and most of the Prologue to the Fourth Gospel into poetic form does not recapture either the grandeur of the one or the mystery and illumination of the other. Such, however, is the expository value of many passages that they could be read aloud with profit to an assembled company, while the whole will strengthen Christian devotion and a mature use of the Bible. CONRAD BONIFAZI.

The Continuing Spirit. NORMAN BEASLEY. ix and 403 pp. Allen & Unwin. 25s.

The author, who is not a Christian Scientist, has provided a sequel to his previous volume, *The Cross and The Crown*, in which he sought to provide a history of Christian Science and " the widening acceptance of the teachings of Mary Baker Eddy while she was here in person " ; this was deemed so successful that Mr. Beasley was asked to complete the story by telling the story of Christian Science from 1910, the year of Mrs. Eddy's 'passing', up to the present time. As far as can be judged by anyone who has had no access to the original sources, this appears to be a sound and reliable work, marked by what may be described as favourable objectivity.
JOHN HUXTABLE.

The Four Gospels and the Acts of the Apostles. By R. J. DENHOLM. 48 pp. Pilgrim Press. 2s. 6d.

This booklet, written by a teacher for teachers, is precisely what its sub-title promises, viz. " notes on their structure and characteristics." It will be useful in the preparation of lessons in the lower forms of secondary schools. E. C. BLACKMAN.

Billy Graham. By STANLEY HIGH. 275 pp. World's Work. 21s.

This is a staggering story of mass-meetings and big business evangelism. But that is not all, for the real results are to be found in thousands of changed lives. Billy Graham has set his mark upon this generation much as Moody did on an earlier one.

The author sets himself to discover the source of Graham's power and finds it simply in the belief that God Himself has chosen him to be an evangelist. Not eloquence nor learning make him a spell-binder, but simply the conviction that God speaks through him.

It is evident that Graham has developed considerably since he first launched his campaigns. He is no longer such a literalist as to commend himself to the rigid fundamentalists. On the other hand some of his critics comment adversely on his apparent neglect of the social insights of the Gospel. No doubt his answer would be that God called him to confront men with Christ, and that it is for others to draw out the conclusions of this confrontation for the converted man. At any rate this is a very readable book which will interest many.

God's Business. By Edward Rogers. 105 pp. Epworth. 7s. 6d.

Studies in the relationship between economics and theology are often dull and difficult to read. This book is neither. Mr. Rogers writes lucidly, and enforces his arguments by the use of interesting illustrations. In brief, his thesis is that economics deals largely with people, and that theology is concerned with the relationships of God and man, and therefore

has a bearing upon man as producer, trader and consumer. He writes "The truth appears to be that some 'economic laws' are necessary conditions which all men must accept. Others depend finally on what men want or think they want. These last can be changed."

He argues that man is as much concerned about status as about large returns for his work, and accordingly the concept of the 'economic man' is entirely inadequate. He warns against the dangers of treating men as tools, and shows that a high rate of production depends upon workers feeling that they are engaged in a common enterprise. A very worthwhile book.

Your Prayers are Always Answered. By ALEXANDER LAKE. 255 pp. The World's Work. 15s.

For many years Mr. Lake has collected true stories of answered prayer. In this book he has published twenty-four of them, and extraordinarily interesting they are. Most people like to know something about the private lives of others, and here are extracts from private lives with the added spice that they are all success stories. In every one of them someone who has faced disaster makes good through reliance upon the power of prayer. They are well calculated to lead people to pray for the sake of the benefits which prayer brings. There is a danger however that where the emphasis is laid so heavily on the gift, men may forget that the best answer of all is to know the Giver.

Don't Grow Old—Grow Up by Dorothy Carnegie (World's Work, 15s.) is a lively book by the wife of the author of *How to Win Friends and Influence People*. It is full of the kind of good advice doled out by writers in women's magazines, and is illustrated by dozens of anecdotes. It contains much sound commonsense, and is very readable.

CHARLES HAIG.

No Common Task by GEORGE REINDORP (Hodder & Stoughton, paper 4s. 6d.) is a racy account of his work by an outstandingly able London parish priest. Any minister will read it with interest, wonder, and even discomfort, and so will many laymen.

The Epworth Press is publishing a series of Preacher's Commentaries on the books of the Bible. Here is **The Gospel According to St. Mark** by C. LESLIE MITTON (Epworth, 12s. 6d.). Let it be said at once that the task set Dr. Mitton was one of extreme difficulty, to write a commentary on St. Mark and a preacher's commentary in 140 pp. The risk is that the commentary may be barely adequate and the exposition be too meagre to be fruitful. Dr. Mitton has done his competent best so far as the commentary on the text is concerned, but it may be suspected that preachers will expect more than they will find.

The Story of the Cross by LEON MORRIS (Marshall, Morgan & Scott, 8s. 6d.) is an exposition of *Matthew* xxvi-xxviii. It is a model of conservative Bible-study, scholarly, evangelical and soundly applied.

Pilgrim's Programme by WILLIAM PURCELL (Collins, 10s. 6d.) is a commentary on the *Short Guide to the Duties of Church-membership* issued some little while ago by the Archbishops of York and Canterbury. This

is a wise and well-written book, greatly enriched by some fascinating quotations appended to the several chapters. JOHN WILDING.

A Book of Worship for Schools. Compiled by H. F. Matthews. 228 pp. Epworth Press. 12s. 6d.

Head teachers of secondary schools who want to make the morning assembly a period of real corporate worship are likely to be most grateful for this book. The compiler is Lecturer in Religious Education at Alsager Training College. He has drawn on a very wide range of material in selecting the readings and prayers used in the 103 orders of worship included in this book. Most orders contain a reading from the Bible and a poetry or prose selection well-chosen from some other source. A short list of hymns suitable for use with each order is also given.

JAMES M. TODD.

The Bible Zoo. By H. E. BERRY. 59 pp. Independent Press. 5s.

Here are twenty-seven talks to children, models of what such talks should be. The first seven are on animals mentioned in the Bible—hence the title.

The World's Work, Kingswood, Surrey, published four charming books for the Christmas season. All of them are well produced and illustrated in colour : **A String of Blue Beads** by Fulton Oursler, 5s., **The Coming of the King** by N. V. Peale, 8s. 6d., **The Littlest Reindeer** by Johanna De Witt, 7s. 6d., and **The Littlest Angel** by Charles Tazewell, 7s. 6d.

Christianity and History by Herbert Butterfield is now available in a cheap edition, published at 2s. 6d. by Collins in *fontana books.*

With much study and great ingenuity A. E. Ware has worked out the exact chronology, to daily dates, of the life of Jesus Christ, e.g., visit of the Wise Men, 7th October, A.D.2. The work is called **The Restored Vision** and is published by Wilding & Son, Shrewsbury, at 21s.

We welcome a cheap edition of **The Gospels in Modern English** by J. B. Phillips. It is published by Collins in *fontana books* at 2s. 6d. Also by J. B. Phillips is **God with Us,** a 'message for Christmas' containing four nativities reproduced in colour (Epworth, 2s.).

Through the Year with Leslie D. Weatherhead gives a brief message for every day in 1958 (Epworth).

The Cross and the Cloud (2s. 6d.) contains poems by Tom Malcolm, 17, Auldearn Road, Glasgow, N.1.

To Help You to Pray by Hugh Montefiore, S.C.M., 1s.

Short studies with appropriate questions are provided in **Jeremiah** by G. A. E. Cornforth (Epworth, 1s. 6d.). A. R. V.

MISCELLANEA

Why I am not a Christian. BERTRAND RUSSELL. xiii and 225 pp. Allen & Unwin. 16s.

Professor Paul Edwards has collected within this volume various essays on religion and related subjects which Lord Russell has published at various times, the most famous of which gives a title to this book ; and those who wish to have at hand a compendium of Lord Russell's thought on religious matters can hardly have anything more useful. How brilliant is the exposition of the author's conviction that religion has done far more harm than good, his satire of nice people (i.e. " those who have nasty minds "), his now not so very new opinions about sexual morality ! And how appalling it is that so brilliant a mind seems content to belabour religion on the basis of half-remembered half-truths ! There is no evidence at all that Lord Russell has bothered to read the Christian case as set forth by its ablest advocates. When one realises how widespread has been the influence of this writer's opinions and of the disastrous moral consequences which have followed all too often on the acceptance of his moral guidance as if it came from a wise man, one is driven to wonder whether his old age is as serene as his appearance suggests. That said, I should urge that there are three reasons why this should be read, especially by ministers. If they are under the baleful stylistic influence of the Civil Service, this will provide a noble example of the way in which our language should be written. If they want to know some of the fundamental attitudes of an intelligentzia sadly estranged from Christian truth, this will discover from what source they have chiefly come. If they suppose that it is only in Spain and South America that religious toleration is in danger, the Appendix to this volume, which describes how Lord Russell was prevented from teaching at the College of the City of New York, will reveal the frenzied machinations set at work as recently as 1940 within sight of the Statue of Liberty.

JOHN HUXTABLE.

King Lear, edited by Mr. R. E. C. Houghton, is the latest addition to the *New Clarendon Shakespeare* (O.U.P., 6s. 6d.).

John Wesley's *Grammar*, his *Dictionary*, and the syntax of his *Journal* are discussed by Mr. G. H. Vallins in **The Wesleys and the English Language** (Epworth, 8s. 6d.). In a final chapter he considers the language, metre and rhyming of Charles Wesley's hymns.

Perhaps the chief reason for the failure of modern poetry to appeal to the common reader has been its neglect of the ear. A warm welcome should therefore be extended to **The Poetry Society's Verse-Speaking Anthology, 1957**, which is published by the Society (33, Portman Square, W.1) at 7s. 6d. or 4s. 6d. to children and *bona fide* students.

Mr. Jim Bishop, author of *The Day Lincoln was Shot*, has now written **The Day Christ Died** (Weidenfeld and Nicolson, 21s.). This is an hour by hour account of events from 6 p.m. on April 6th, to 4 p.m. on April 7th, A.D. 30. The detailed story is interrupted by three long 'background' chapters, on the Jewish and Roman worlds of the period, and on the life of Jesus.

P. A. SPALDING.

PERIODICAL PUBLICATIONS

Hibbert Journal (October) includes 'Warrington Academy' by Rev. H. L. Short; 'Science and Christian Belief' by S. J. Tester; 'Is Belief Really Necessary?' by Ernest Gellner; 'The Religion of Dr. Johnson' by Richard North; 'Personal Vision and Puritan Tradition in Bunyan' by Roger Sharrock; 'Art and Life' by A. H. B. Allen; 'The Philosophy of Joseph Conrad' by Rev. F. R. Maser.

International Review of Missions (October) includes 'Dr. Kraemer's Contribution to the Understanding of Revelation' by Prof. W. Anderson; 'Protestant Theological Education in Japan' by Dr. H. Kuwada; 'Non-Church Christianity in Japan' by Rev. W. H. H. Norman; 'Atonement in Judaism and the Missionary Approach' by Rev. Eric Gabe; 'The Church in Tahiti' by Pasteur G. Preiss; 'Meeting Christians in China' by Prof. Walter Freytag; 'The Moravian Church in the World, 1457-1957' by Dr. J. M. van der Linde.

London Quarterly and Holborn Review (October) is mainly given over to articles commemorating Charles Wesley who was born in December 1707, and also includes 'Blake's Vision and Imagination' by Rev. J. H. Bodgener, 'Healing in the Early Church' (2) by Prof. John Foster, 'Priesthood and Ministry' (2) by Rev. Philip S. Watson.

Baptist Quarterly (July) includes 'John Howard Shakespeare, 1857-1928' by Dr. M. E. Aubrey; 'Current Trends and Present Tasks in N.T. Textual Criticism' by J. Neville Birdsall; 'The Baptist's Men's Movement' by K. W. Bennett.

Friends' Quarterly (October) includes 'The Quaker Understanding of Baptism' by Maurice A. Creasey; 'Reflections on the Work in Korea' by Geof. Hemingway; 'Friends and the State' by Wm. R. Hughes.

Scottish Journal of Theology (September) 'Three Critical Issues in Tillich's Philosophical Theology' by Prof. Nels F. S. Ferré; 'The Relevance of Kierkegaard to the Demythologising Controversy' by Rev. J. Heywood Thomas; 'Theological Thinking' by Dr. R. A. Markus; 'Didactic Kerygma in the Synoptic Gospels' by Rev. J. J. Vincent; 'The Confession "Jesus is God" in N.T.' by Rev. A. W. Wainwright.

Expository Times (September) includes 'The Religious Significance of the Theophany in the Book of Job' by Dr. William Lillie; 'Myth and N.T.' by Dr. C. K. Barrett; 'The Resurrection' by Prof. H. E. W. Turner. (October) 'The Concept of "Faith" in the Synoptic Gospels' by Rev. T. Shearer; 'The Saying of Jesus about the Bridge' by Prof. J. Jerimias; 'Richard Baxter's *The Reformed Pastor*' by Prin. J. J. Wilkinson. (Nov.) 'Oman's *Concerning the Ministry*' by Dr. George J. Jeffrey; 'Anglican-Presbyterian Relations' by the Bishop of Derby; 'Luther as Exegete' (Pt. 1) by Prof. Kurt Aland; 'I and Thou' by Dr. H. Howard Williams.

Church Quarterly Review (July-September) 'History and Religion' by T. A. Roberts; 'E. C. Hoskyns: The Sunderland Curate' by J. O. Cobham; 'Newman and the Psychology of Belief' by B. M. G. Reardon; 'Attic Drama and the Problem of Evil' by J. Jackson; 'The Parish Action Group' by W. E. Beveridge. (Oct.-Dec.) 'Anticipations of Lambeth' by Marcus Knight; 'Understanding and Communication' by W. R. Mathews; 'Presuppositions of the Typological Approach to Scripture' by R. A. Markus; 'The New Testament and the Lord's Ascension' by C. S. Mann; 'Regress from Methodism' by Arthur Mathews; 'G. E. Moore and the Problem of Universals' by Leslie Paul.

The Yale Review (Autumn) includes 'Liberty and Equality' by Reinhold Niebuhr; 'Kafka and the Mystery of Bureaucracy' by Rebecca West; 'A New Strategy for Europe' by A. J. Cottrell and W. F. Hahn; 'Ulysses the Divine Nobody' by Richard Ellman; 'Academic Freedom and German Politics' by Thomas T. Helde.

Huntingdon Library Quarterly (August) includes 'British Politics Preceding the American Revolution' by John A. Wilkes; 'Democracy and the American Revolution' by Merrill Jensen; ' "That Politics May be Reduced to a Science": David Hume, James Madison, and the Tenth *Federalist*' by Douglass Adair; 'The American Revolution Considered as an Economic Movement' by Clarence L. Ver Steeg; 'The Salem Puritans in the "Free Aire of a New World"' by Larzer Ziff.

Theology (October) includes 'American Letter' by Dr. M. H. Shepherd; 'A Brontë, Excursion' by Rev. F. E. Stalley; 'Comparative Religion: New Materials from Africa by Dr. Lyndon Harries. (Nov.) 'Letter from Nigeria' by Rev. Maurice Wiles; 'National Service and the Ordinand' by Dean Sydney Evans; 'Commentaries on the Book of Isaiah' by J. H. Eaton.

Evangelical Quarterly (Oct.-Dec.) includes 'The Text of the Fourth Gospel' by Rev. J. N. Birdsall; 'An Ancient Egyptian Queen' (Hatshepsut) by G. H. Lang; 'F. W. Robertson (1816-1853)' by Dr. E. D. Mackerness.

Theology Today (October) 'Communicating the Gospel' by Prof. Carl Michalson; 'The Context and Content of Contemporary Preaching' by Rev. Elmer S. Freeman; 'Confessions of a Clergyman' by Rev. Hugh S. Tigner; 'Theology and the Movies,' Malcolm Boyd; '*Apartheid* and Religion' by Prof. Ed. A. Tiryakian. J. M. P.